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## GNOSTICISM.

BY E. H. SEARS.

No one can read the New Testament, with clear intelligence, without some study of contemporaneous systems of religion and philosophy. The system of the Gnostics is perhaps less popularly known than any other; but it is frequently alluded to by the New-Testament writers, and there are whole passages which are utterly unintelligible without some knowledge of it. Curious it is, too, that old opinions are now often produced under a new face, or with new combinations as the results of the progressive spirit of the modern age, when in fact they are only the ancient Gnosis diluted and mystified. We propose, in this article, to describe, as clearly as we can, a system of belief whose influence upon Christianity was at one time exceedingly subtle and pervasive, and which has not altogether ceased.

The problem of evil has always been the most stubborn and difficult, whether without Christianity, or within it, and under its resolving light. No Pelagian theories can relieve the burdened consciousness from the hideous fact of inhering corruption. It has existed under every form of religion, from that of the Hindoo down to the last modification of New-England Calvinism; and the wit of man has been taxed to the utmost

so to dispose of the fact as to clear the divine character of all responsibility about it.

It was this laudable motive which gave rise to the most audacious system of speculation known in the history of opinions. That system began to appear soon after the ascension of Christ, and grew into gigantic proportions by the middle of the second century. It was the most formidable heresy that threatened Christianity, and overlaid its first purity; and though finally thrown off, and left behind, it imparted to Christianity a direction and coloring which it had for centuries, and of which it is not wholly relieved to this day. There are unmistakable allusions to it in Paul's epistles; it is a clearly established fact that the Apostle John came in contact with it,—it is openly assailed in the epistle which bears his name; and portions of the fourth Gospel, quite unintelligible otherwise, are tolerably well understood when we know that they were written with the haunting presence of this growing heresy. The argument for the genuineness of the fourth Gospel cannot be seen in its entire force without some knowledge of the contemporaneous Gnostic opinions.

Gnosticism was a composite of at least four other religions,—Parseeism, once the dominant religion of Persia; Hellenism, as modified by Plato; Judaism; and Christianity. These four were variously combined: and, according to the proportions of the mixture, the new compound very much resembled Christianity, and did not greatly obscure its essential truths; or it so distorted and annulled them that their native simplicity, power, and beauty, were entirely gone.

Gnosticism was an attempt to combine Dualism with Christianity. Dualism asserts the doctrine of two original eternal principles of good and evil; hence two primal uncreated realms of Light and Darkness, of immaculate purity and essential depravity. One was the realm of pure spirit, at the head of which was God himself; the other was the realm of matter,—dark, heavy, chaotic, wild, and evil. These two eternal, original principles lie at the foundation of the Parsee religion; and with equal distinctness, though with less active antagonism, they are the basis of Plato's philosophy as developed in the

Timæus. This Dualism invaded Christianity, — from Persia through Syria and the Syrian Theosophists ; from Plato's philosophy through Alexandria and its Platonizing Jews and Christians. They formed a composite which we will briefly describe, inasmuch as it has an important bearing on the exposition and evidence of the fourth Gospel.

For a long period the boundary line between these two kingdoms of Good and Evil had not been passed over. Each existed apart in its own isolation, — one in its transcendent excellence and glory ; the other as the outlying chaos, conceived sometimes as inert and dead, sometimes as seething with corruption, always as disorderly and wild. But it was inevitable that the kingdom of light should approach nearer and ever nearer the kingdom of darkness. For God — the primal infinite good — was ever sending out emanations from himself. These at length hypostasized in the angelic powers that circled him about and stood nearest to his throne. But out of these highest and nearest of the heavenly powers came forth emanations in turn, and these hypostasized farther out and lower down. From these latter came forth other emanations ; and, with every remove from the infinite original source, the eternal perfections were reflected more dimly. Of course these waves of emanation can be extended indefinitely ; and you can cogitate any number of heavens to suit your fancy, — from the inner circle, most resplendent about the throne, to the outermost limit, the Chinese wall of the upper celestials that bounds them from chaotic darkness and death. These powers thus created successively were called *Æons*, and the whole realm, from the centre to the circumference, was the *Divine Pleroma*, because within these limits God reigned in

- the fullness and completeness of his perfections.

Thus far there was no mixture of the two realms. But at length the emanations streamed over the Chinese wall into the realm of dark, dead, chaotic matter. The angel on the outermost limit rayed into it, and fructified it. Hence a new world arose, — this world we live in of mingled good and evil. It was not created by God, the supremely good, who never appears directly and openly in it : it was formed by the angel

who was lowest down and next to it; whose emanations streamed into it, and took on a covering of matter. Hence this angel was called the World-former. Or, again, he was called the Logos, or Word, because a ray from his reason pierced the realm of matter, and took its clothing thence. Hence the complex nature of man. His most external nature is material. It is the hylic coat which he wears, always corrupt and poisonous, the seat of all his temptations and woes. Within this is his soul, which is an emanation from the angel world-former, and therefore his psychical or soul-nature is a ground of communion, not with the Supreme Good, but only with the world-former who made him and ranks just above him.

There is in man however, as in the *Æons* or angels above him, an inmost principle of the supremely good and perfect. Because every tier of being which creates a next lower one is a medium, though unconsciously, of the infinite and primal life, and that life therefore is immanent in all created things. But, before it has reached man, it becomes imbedded under so many strata that it comes not generally into the consciousness. Hence the Logos, or World-former, who made us and all terrestrial things, and who is the immediate ruler of this lower sphere, while he thinks he made it and rules it from himself, is really and unconsciously the organ and instrumentality of the Supreme Divinity. Hence man has a threefold nature,—the hylic or fleshly one, which is outermost; the soul-nature, which is next inward, and which is an emanation of the World-former; and the deepest and inmost of all, buried far beneath the consciousness of common men, the spiritual or pneumatic nature, which is the pure emanation of God himself.

The sum is, this is too bad a world to be regarded as the handiwork of a perfect Being. The essential evil of matter, and hence the utter depravity of the fleshly nature, lie at the foundation of all the Gnostic systems.

It will be seen at once how Christianity, on the side of Judaism, holds out an irresistible lure to the first theosophist who might choose to dovetail Gnosticism into it. The wonder



is, that they did not interpenetrate so tenaciously as to defy the wit of the Church fathers to break them off from each other and keep them asunder. The problem of evil, if not solved, was at least artfully *dodged*, at a time when it was the hardest and the sorest; when the whole creation was groaning and travailing in pain. The divine character stands clear of all responsibility touching its origin. Not only so, but the Old-Testament history, and the whole dispensation of Judaism, the stumbling-block of the Christian believer, can now be fitted in with Christianity with marvelous symmetry. Nothing is easier. The God of the Old Testament, sternly just, sometimes with changeful passion and consuming anger, was not the God of Christianity, but the World-former, himself ruling his own kingdom and trying to hold it in its wild disorder. Confessedly, the Being who fashioned this world, and governs it, is the Jehovah-angel of the Old Testament. See thus how the threefold nature of man is marvelously displayed! The heathen—lost in thick darkness, and worshipping devils—are those on whom the hylic coat of sense and matter hangs thick and heavy; and the soul-nature, even, is lost under it, and comes not into consciousness. Only a few chosen people have had this consciousness awakened and so brought into acknowledged relations with the World-former who governs them. These are the Jews,—not the chosen people of the Supreme God, but of the World-former, who has parted them off, and, with constant watching and sore trials of his patience, keeps them in external order by rigorous commandments, and temporal judgments. The World-former, with his Jews, expected a Messiah; but it was only a temporal one, who was to extend, not his own reign, but that of the World-former himself. The Messiah was to be *his* subject and conquering vicegerent. A few, however, there were whose pneumatic or deepest natures had been touched and vitalized. Beneath the covering of flesh and sense, beneath even the soul-nature itself, a chord was touched in their profounder contemplations whose vibrations thrilled beyond the World-former, even up to the First Good, First Perfect, and First Fair, and gave them communings with the Highest.

Such minds were choice and few ; but they waited and watched for the true Christ, and they indicated his possible achievement in human nature. By this clever dovetailing, Christianity is relieved of all difficulty arising from its connection with Judaism, and Judaism adjusts itself easily in a grand system of the Universe.

The World-former does not know that there is a sovereign hand that uses him and turns him whither it will. He thinks he is acting only from himself and for himself, and never dreams that he is preparing the way for a higher *Æon* to come and supersede him. But such is the fact, and in the fullness of time the pneumatic Christ appears. But he must not take upon him our flesh and blood. Nothing could be more abhorrent to Gnosticism than to bring the Highest in contact with corrupt and poisonous matter. His immaculate purity must be kept clear of its stains. How, then, can the Christ, either as the Highest himself, or as his first *Æon*, get introduced into this bad world to save it? In either of two ways.

Jesus Christ was, in fact, two persons in one. Jesus was a mere man of Jewish descent, born like any other man. But he was of pious disposition, and went to the Jordan to be baptized. Then the *Æon* Christ descended, and entered him, and acted and spake through him ; and so from that period his marvelous history unfolds, and the wisdom of God drops from his lips. The Jews arraigned and crucified the man Jesus. They thought to have killed the Christ, but him they could not touch. Before the crucifixion the *Æon* Christ re-ascended to his skies, and only a man like us died upon the cross. Hence his exclamation in that awful hour after the God had gone up and left him, — "Why hast thou forsaken me?"

Or there is another way by which Gnosticism, always abhorring the touch of matter, eludes the difficulty. Some Gnostics held that Jesus Christ was one person, but that there was no incarnation at all ; that Jesus Christ did not come in the flesh, but only in divine shapes that took its image and likeness. The angelophanies of the Old Testament, they said, were not material forms, but celestial substances taking on

the appearances of the human figure. Even so the Christ that appeared in Palestine was not clothed in veritable flesh and blood, but only in its semblance and effigy ; for it is in the power of God at any time to evolve this appearance out of himself, and project it into this lower world. The Jews thought they crucified a man : but therein were they deceived, and their impotent rage defeated ; for the agony and the death were only phantasmic, while the real Christ within the outward semblance was untouched by the spear and the nails.

Not all men can rise out of hylic darkness, or out of the hard service of the World-former, to the knowledge of the pneumatic Christ and communion with the Highest. It is only those whose inmost and pneumatic natures have been quickened and unfolded. These can appeal to their highest consciousness. They have done with the poor outward letter of the Jewish World-former, and have glorious intuitions of the supreme and all-refulgent Deity. They look down with pity upon those still held in bondage, whether to the Jewish letter or to the poisonous coverings of flesh and sense.

Gnosticism prevailed extensively during the second century, and did not become extinct before the middle of the fourth. Men of wealth, nobility, and intelligence, embraced Christianity under some Gnostic form ; for it fostered mightily that serene self-complacency which makes men well-pleasing to themselves, and lifts them above their fellows. It exerted, however, other and more lasting influences. Its prime article, the essential evil of matter as the deadliest foe of the internal man, led on to asceticism and the maceration of the flesh. It made marriage odious and all sensual pleasure corrupting and vile ; it made all nature but a blight, an incumbent curse upon the spirit ; and either its direct influence, or the ground principle out of which it grew and flourished, sent the monks into the monasteries or the deserts, doomed the priests to celibacy, and wrenched human nature itself into frightful distortions. The Church excluded Gnosticism, but not till its virus had entered her veins and exerted a potent influence in shaping both her theology and institutions. Augustine, her greatest theologian, came into the church out of one of the deadliest

forms of Gnosticism, and through him it flings its long shadow down the centuries, even over the theology of the modern age.

Not only the orthodox, but the heretic theologies were sometimes determined either directly by Gnostic influence or by fundamental principle from which it comes. Arianism is not a system of dualism: it does not assert an eternal primitive matter; but it abhors to bring God in contact with matter, and so makes Christ a sub-deity or *Æon* under him, created out of nothing, that he in turn might create the world and become incarnate in time. Therefore nature would not lead us directly up to the supreme God, but to the sub-deity who created nature, who became incarnate within it, who intercedes for us, while the Supreme himself dwells apart, never passing over into the finite except through the mediating Christ and his angels.

The Gnostics began to appear soon after the ascension of Christ, and during the second century their spread was rapid and wide. Gibbon says they "covered both Egypt and Asia." They were polite, learned, and wealthy, and highly self-exalted. They had their congregations, their bishops and doctors, and sometimes mingled imperceptibly and extensively among the congregations of the faithful. They condescendingly accepted Christianity in full; but, as they drew it up and absorbed it in their own pneumatic consciousness, they held it sublimed in a higher Gnosis,—a very different religion from that of the vulgar Christian multitude around them. They were shy of martyrdom, and could palter in a double sense so as to evade the authorities. They could not always be distinguished from the Catholic Christians, with whom they had no hesitation to commune and worship; but there was one subject by which they could generally be discovered and sifted out. If questioned touching the resurrection of the dead, they would "look foolish," says Tertullian, and finally disclose themselves. The resurrection of the material body was abhorrent to their whole system of faith.

They quoted the Fourth Gospel, which they tried to subsidize and draw over to their support; and so early as A. D. 125,

Heraclion, a Gnostic writer, had produced an entire commentary upon the book of John. Of course such a system, rami-fying into the most vital part of Christianity, adhering as a parasite, and threatening to suck its life-blood, was not extruded and left behind without sharp and persistent controversy. The controversy begins with Paul, who gives a side-blow here and there at the incipient heresy; John stops in his exhortations of brotherly love to launch his anathemas against it; Polycarp, the disciple of John, and the saintly martyr, is said to have ascribed it to Satan; Irenæus, the disciple of Polycarp, wrote to refute it; and Tertullian, at the close of the second century, employs his rough and fiery eloquence to denounce it.

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### COMMUNION HYMN.

LIVING water, living bread !  
 With these let our souls be fed, —  
 Nourished, strengthened, comforted ;  
 By the Holy Spirit led.

Let thy deep, abiding peace  
 Ever in our souls increase ;  
 Grace begin, and never cease  
 Till it bring our souls release.

Light and strength, O Lord, we pray  
 Thou wouldst give us, day by day :  
 Never let our footsteps stray  
 From thy true and living way.

Glad and joyful we will go  
 To thy temple here below :  
 May we in thy likeness grow  
 Till our souls with joy o'erflow !

When our earthly labor's o'er,  
 On that bright and peaceful shore,  
 Where our Lord has gone before,  
 May we anchor evermore !



## SCHLEIERMACHER, AND HIS VIEW OF CHRIST.

BY S. G. BULFINCH, D. D.

THE centennial anniversary of the birth of Schleiermacher has called attention to the character and influence of that great and good man. It may not be without interest, at such a time, to examine what were the views he took on the great subject which now divides the opinions of men,—the nature and position of the Saviour. Before entering, however, upon that theme, it is fitting that a few words should be said of Schleiermacher himself.

Friedrich Schleiermacher—for so he wrote his name, omitting the middle members of it—was born at Breslau, Nov. 21, 1768. Early trained among the pious Moravian brethren, he gratefully acknowledged, in after life, the influence their teaching had exercised upon him. It is not the only blessing which that seemingly feeble branch has conferred upon the Church in general, that it prepared for his work one who was to revive the spiritual life of Germany, then languishing under the influence of a daring philosophy on the one hand, and the routine of a state religion on the other. With the reverent spirit of the Moravians, however, the young student combined that earnest love of truth, which, prompting free investigation, soon led him beyond the boundaries of his sect; and he became connected with the Lutheran Church, and thus with the general Protestant thought of Germany. In the dedication of his "Reden" to his friend, Von Brinkmann, he reminds him of the time when their thoughts were together developed; when together they escaped from the yoke of tradition, and sought truth with entire devotion of the soul. The work to which this dedication is prefixed—the "Discourses on Religion, to the Cultivated among its Contemporaries"—was published in 1799, and attracted much attention, from its eloquent pleading for the interests of man's spiritual nature. It has

subjected its author to the charge of Pantheism ; and even his devoted friend and admirer, Lücke, admits that some of its expressions are subject to that accusation. "But," he says, "only he who leaves unnoticed the especial standpoint and aim of the 'Discourses' in their time, and erroneously holds some extreme boundary lines of opinion for the central point and heart of it ; only he who counts as Pantheism every deep and inward apprehension of that connection between God and the creation which to the religious mind is inseparable,—only he can regard Pantheism as truly and permanently the opinion of Schleiermacher." The same writer tells us that his friend, in one sense, founded a school, to which even those belonged who differed from him, using against him the weapons he had furnished, and the energy he had awakened ; but he founded no school in the narrower sense of the word. His spirit was too free to seek to enslave others. "He acknowledged but two enemies,—the slavery of the letter, and the frivolous shallowness which denies the eternal truth of the gospel." The upright, judicial character of his mind is exemplified in his confession of an inclination, whenever he perceived any one-sided tendency, to take the opposite direction.

With deformity of body and feeble health, he was yet an indefatigable worker. The writer from whose warm-hearted "Reminiscences of Schleiermacher," in the "Studien und Kritiken" for 1834, we have already quoted, says of him, "Scientific activity in the study and the lecture-room was crowned on Sundays by the preaching of the divine word from the pulpit, and interwoven variously through the week by the duties of his office in the congregation, and the catechetical instruction of the young. For others, this would have been too much : one or another portion would have suffered neglect. Not so with Schleiermacher : he seemed to find in one portion of his duty refreshment and renewal of life for the rest." "I have often known him till late in the evening, in company which never lasted too long for him, the most cheerful and lively ; and on the next morning, with equal freshness of spirit, often as early as six o'clock, he was lectur-

ing or preaching." This intimate friend had known of his delivering such addresses in pain of body which none of the hearers suspected. The variety of labor he performed would have been impossible, had he always written his discourses ; but, whether for sermons or lectures, he needed only a brief sketch, supplying particulars and language by his extemporaneous power. The manner in which he attained this power, so essential to the pulpit orator, is worthy of attention. It was by leaving at first only the conclusion of his discourse unwritten ; and, when he could trust himself more fully, omitting more and more, till he could deliver a whole discourse without preparation of the words.

He was an earnest and sometimes an unsparing controversialist, deeming the gifts of wit and irony that had been bestowed on him not given in vain if they could be used in the advocacy of truth. If an attack was made upon himself alone, he passed it by without notice : it was only when what he believed to be the truth was attacked, that he brought to its defense whatever power he possessed. Generous, even when misapprehended by others, he was ever ready to own and point out what was meritorious in them ; and, when his younger friends would express an intolerant judgment of any one, he would check them. " Let us still," he would say, " respect the man who is able and deserving in his own way."

The touching circumstances of his death have been repeatedly published, — how, rousing himself from what seemed to those around him the very exhaustion of impending death, he asked for the administration of the Communion ; called in the children and friends whom he had sent away, to spare them the sight of his agony ; and, while his features glowed with a wonderful radiance, pronounced, in firm voice, words of prayer and consecration, partook the sacred emblems, and gave them to the rest, declared his faith in Christ, and received the assurance of theirs ; and then, with the glow still on his countenance, sank back, and in a few moments peacefully departed. It was the last of many triumphs won by that pure and strong spirit over bodily pain. Then the pain was over forever, and the spirit was with its God.

Neander, in announcing, to those who received his instructions, the death of his beloved teacher and colleague, declared that one was departed from whom hereafter men would date a new epoch in theology. A general view of his influence will, we trust, soon be given, by the publication of Dr. Osgood's centennial discourse. For the remainder of this article it will be sufficient for us to present the view of Schleiermacher with respect to the person and commission of the Saviour. For this we are indebted to his great work on Christian faith, — "*Der Christliche Glaube, nach den Grundsätzen der Evangelischen Kirche*," — particularly the sections from 86 to 105.

The language which Jesus employed with regard to his union with the Father, especially in the account given in the Gospel of John, is so exalted in its character that scarce any of the theories respecting his nature which have prevailed among Christians seem to come up to it. "Believest thou not," he asks, "that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works." The Arian hypothesis, according to which Christ was a super-angelic being, is inadequate here; for here the presence is asserted, not of an archangel, but of God. Even Trinitarianism is insufficient; for the Saviour speaks of that which dwelt in him, not as the secondary divinity of the Son, but as the primary and supreme deity of the Father. Nor is the fourth Gospel alone in the use of such high, mysterious language: to quote only a single expression from many others, the Apostle Paul tells us that "God was in Christ, reconciling the world unto himself."

Yet, while such words, in one point of view, seem to ascribe deity to Christ, in another they may be thought to assert nothing respecting him but what is true of every human being. For God is in all men. He is everywhere. His omnipresence is one of the plainest as well as of the sublimest truths of religion. We look through nature, and trace everywhere the working of an energizing, active power. We discern this power directing and controlling the world it first created; and those works in all their varied forms give proof of wisdom and

beneficence. This power, then, we call God ; and as surely as we know him to be infinite in wisdom and in goodness, so certainly do we know him to be infinite in his presence. He

“Lives through all life, extends through all extent.”

He is present at once in this world and in the starry orbs ; in the centre of the earth and in its outer circumference. He is with and in all his worshipers in hundreds of churches ; and with and in those also who know him not ; and those who, though they have been taught his truth, yet deny his name, and profane his image in themselves. If, then, God is in us all, what did our Saviour mean when he claimed, as something especial and peculiar, that God was in him ?

The difference between him and us was, according to Schleiermacher, not in God's presence, but in Christ's consciousness of it. God is in the clouds of heaven ; he is in the heart of the solid rock : but there is no life there to recognize his presence. He is the source of growth in the majestic oak and in the smallest blade of grass ; the fountain of life in the winged insect and in the grazing ox : but in none of these is there intelligence to know the Creator. Man alone, fully conscious of his own being, can be conscious also of the presence of his God ; but even in man this consciousness is not fully developed. We may feel something of it in our own highest moods ; but too commonly our spiritual sight is closed, so that we cannot discern our divine Companion. While none can be for a moment out of his presence, how many are there who live “without God in the world” !

In proportion, however, as we realize the presence of God, are we saved from sin. We all know, by our own experience, the power there is in the presence even of an imperfect, fallible human being, to prevent our doing what that witness would not approve. The presence even of a child has sometimes proved enough to prevent a crime : impurity has stood abashed, and violence proved unequal to encounter the eye of infant innocence. What effect, then, will be produced on the soul that can realize, even though inadequately, that One is present who is all-pure, all-knowing, all-powerful, and all-



loving? Fear of his power would alone be enough to restrain the impulse to wrong: but this would be the least, as it would be the lowest, of the motives that would operate; for the soul that looked upon that divine purity and goodness would be raised by adoring love to their resemblance. To be fully conscious of the presence of God would be a protection from all sin.

In the view of Schleiermacher, Jesus had this consciousness; and by him alone, of all the human race, was it possessed in its fullness, so as to be to him a perfect and infallible safeguard from transgression. Moreover, the bestowment of this gift on him was original and peculiar. The human race, before him, had been without this consciousness of the presence of the Infinite; if not absolutely, yet comparatively without it. They had, in their thoughts, limited the presence of their deities to peculiar regions. Even the people of Israel held, that in Jerusalem was the place where God's honor dwelt, and, when wandering elsewhere, still turned in their worship towards the holy place. But Christ said to the Samaritan woman, that thenceforth it was not on the mountain exclusively, nor yet at Jerusalem, that God should be worshiped; for that he was a spirit, — in his being therefore pervading all space, — and they that worshiped him might kneel where they pleased, provided only they worshiped in spirit and in truth. Thus was brought to light the doctrine of the pervading presence of the Almighty; thus did the Saviour impart to others his own deep consciousness of the nearness of the Father.

The especial bestowment upon him of this gift sheds light upon those passages in which the revelation he gave is spoken of as a new creation, and himself compared with the first of the human race. God's work of creation has been gradual. The researches of science confirm the fact, indicated in the first chapter of Genesis, that the mineral, the vegetable, and the animal departments of the works of God did not spring into existence all at once; but that lifeless matter was created first, and then the simpler and afterward the more complicated forms of vegetable life, then the successive tribes of

animated being, and at length the world received its last and highest inheritor in man. According to the thought we are now following out, this gradual process has advanced yet another step, by the appearance of a *perfect* human being, rendered so by his possessing from early infancy a full and entire consciousness of the divine presence. And, while this consciousness rendered him altogether sinless, he was enabled, by his words, his example, and the attraction of his love, to communicate it to others, though in less degree ; so that with him commenced a new era, a higher type of humanity than had before existed. He is thus the second founder of the human race. As St. Paul expressed it, "The first man Adam was made a living soul ; the last Adam a quickening spirit." "The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy ; and, as is the heavenly, such are they also that are heavenly." Elsewhere the same apostle tells us of Christ, that he "is the image of the invisible God, the first-born of the whole creation ;" the first, that is, and the pattern of the new creation of perfected human nature which God has originated in him.

This full consciousness of God's presence was not acquired by Christ through any independent exertion. It was imparted by an act of God himself. Schleiermacher, like the transcendental school in general, was reluctant to receive miraculous agency, and attached but small importance to it ; conceiving that the miracles are not the proofs of the religion, but must themselves derive their proof from it. The wonderful works of Christ he conceived to be, not strictly miraculous, but the natural result of his peculiar endowment. But, in the conferring of that endowment, this great theologian recognized the one distinguishing miracle of Christianity. The Saviour's consciousness of God was imparted by an act of God himself.\*

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\* "His peculiar spiritual capacity cannot be explained from the capacity of the human circle of life to which he belonged, but only from the universal fountain of spiritual life by a creative divine act, in which, as an absolutely greatest, the idea of man as subject of divine consciousness found its completion." (*Christl. Glaube*, § 93.) See also § 103, division 4,

It was as if, among a race of beings who hitherto had not possessed the sense of sight, one should be born to whom that glorious capacity was given ; and he should be able, not only himself to see, but to describe to others the beautiful world in which they had thus far lived without knowing its loveliness,— nay, should be able, by means either natural or supernatural, to open their eyes, that they also might take in the glory that surrounded them. Thus Jesus had imparted to him, in his very birth, the power of seeing God, not with the outward eye, but with that inward discernment whereby we see ourselves, and are assured of our own existence. Thus, with perfect holiness ever before him, he also was of necessity perfectly holy. It was, our author asserts, impossible for him to sin, for the Infinite filled all his soul, and raised him into purity like its own. And thus, seeing God himself, he is able to lead us to see him. He takes of the things of God, and shows them unto men. The words he hears from the divine voice, he repeats to mortal ears ; and the holy light that beams on him from above is reflected from him to us, so that we see “the glory of God in the face of Jesus Christ.”

In the representation of which we have thus given a sketch, the true human nature of the Saviour is not lost sight of. Though the consciousness of God was supernaturally conferred, yet in itself it is not inconsistent with the nature of man ; nay, it is something which Christ's followers are now privileged to seek and to attain. And, this consciousness being once possessed, the further development of Jesus was truly human. That sense of the nearness of his heavenly Father existed in his childhood, yet he was then truly a child. He did not then have the knowledge or the capacity of an archangel, or even of a man ; but in every childish trial the perfect certainty of God's presence, the inward sight of the divine Friend and Protector, was sufficient to guard him from

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in which the subject of miracles is distinctly considered. The following words deserve attention. “We cannot bring down these occurrences into the region of nature familiar to us without seeking refuge in such suppositions as must endanger the credibility of the whole connection of our accounts of Christ.”

falling. And, as childhood ripened into manhood, his progress, sublime and beautiful as it was, was yet natural. As temptations increased in strength, there grew also within him that restraining and directing power; and so, though repentance never spoke to him its bitter lessons, yet there was the growth of the pure spirit, childish innocence ripening into matured holiness.

Thus also, in Christ's followers, the process of improvement must be natural. He saves us, not by conferring on us miraculously the holy gift of the consciousness of God, as it was conferred on him; but as the first Adam was formed miraculously, and afterwards other human beings derived their lives from him by natural descent, so the holy light, once supernaturally given to the world in Christ, is by him communicated to others in the same manner as other intellectual and moral light has been communicated from man to man, by word, by example, and by the natural though mysterious power which a great and pure soul exercises over others.

It is in our power, then, to resist these influences. The consciousness of God within us, so far as it has been imparted, may be obscured, and its further development prevented, by our turning from the heavenly guest, and losing all thought of him and of our own higher nature among the fascinations and cares of earth. In proportion as we cherish that consciousness, it will render the course of duty easier; and if ever, in this or in the future life, our whole soul becomes filled, as that of Jesus was, with a sense of the presence of our God, then will the power of sin cease to control or even to annoy us, and we shall have the perfect peace of that fellowship spoken of by the beloved disciple, "Fellowship with the Father and with the Son."

The view which has now been presented is not connected by Schleiermacher with what Scripture informs us of the miraculous conception of Christ, and his birth of a virgin mother. Yet such a view seems not only to harmonize with those mysterious events, but to furnish the explanation of them. God acts by means; and, it may be said, he saw fit, in this wonderful instance as in others, to accompany the inward gift

by an outward sign : the inward and the outward agreeing in this, that in Christ there was a new and more advanced creation ; a second interposition of almighty power, such as there had been in the creation of the first man ; a new and spiritual life added to the life hitherto led by man upon the earth.

The objection will occur to many, against this theory, that it destroys the efficacy of the Saviour's example. Christ, we are told, had imparted to him, even from earliest childhood, and in a miraculous manner, a sense of God's presence so complete that the efforts of a life would not enable us to equal it. He was thus kept pure from even the beginnings of sin. His path of advancement was never retarded by the necessity of repentance for the past. His holiness was something widely distinguished from that human virtue which is only the hard-won result of constant effort, of resolution baffled and resumed, of penitence and prayer. Can he then be a model for us ? Can we be called on to copy, with our feeble endeavors, that goodness which was sustained by the directly manifested power of the Most High ?

We must admit, in view of these objections, that we cannot fully accept the strong language in which (§ 93) Schleiermacher asserts the impossibility of any conflict in the mind of Christ. The account of the temptation in the wilderness, and that of the prayer in Gethsemane, with the sudden and sharp rebuke to Peter when that disciple suggested to him a course inconsistent with duty, alike testify that the will of Jesus was not a passive instrument, incapable of rendering any resistance to the great thought by which he was influenced. In a subsequent passage (§ 98), our author admits that Christ, as a human being, must have felt the difference between pleasure and pain, and even that in a qualified sense he may be said to have experienced temptation. We care not to follow out his minute distinctions. Enough for us to know, that whether the power that upheld the holiness of Jesus is best described as the consciousness of God's presence, or by any other term, it did not make him other than a free human being, with that self-determining will which is the highest attribute of humanity.



If we retain this thought, it will not follow from our Saviour's supernatural advantages that he ceases to be an example to us, any more than that the difference of our advantages prevents us from presenting examples to each other. We find two children together at school: one has been brought up carefully, under refined and religious influences; the other has had the company and guidance of none but the ignorant, the rude, and the depraved. The difference between them in their behaviour is very great; and, as we think of their different training, we certainly judge the two by very different standards. But their past history need not prevent the ill-taught child from following the example of the well-instructed. It is one question whether he can be expected to follow it perfectly: it is quite another question whether he should not try to follow it as far as he can.

Thus the perfect example of the Redeemer is before us. And we need it for that very reason that it is perfect. We have imperfect examples all around us, and we have reason to be thankful for the good we derive even from these: but, if these were all, there would be danger that they would lead us astray; and even where they prompted us aright, we should not see the full beauty of holiness, as in His character in whom shone forth the reflected glory of that God whose presence he continually recognized.

A resemblance will probably occur to our readers between the theory which has been described and that of Dr. Furness. The principal difference between them is, that Schleiermacher distinctly admits an especial divine act in the sending of Christ, while Dr. Furness regards his perfect character as developed according to the common laws of divine Providence. The view of the latter may seem more in harmony with nature, while that of the former better meets the requirements of revelation: both are alike in their reverent spirit, manifesting the deep admiration and love felt by their authors for the glorious being who was the object of their contemplation.

Another thought will probably present itself with regard to the theory of Schleiermacher, alike to those who feel no

difficulty in receiving the miraculous, and to those who shrink from it. Both will say that an author who recognizes this element distinctly and fully in a single instance need not hesitate to receive it to a much wider extent. Still we cannot but admit the attractiveness of a theory according to which miracle is no longer an irregular manifestation, but appears to have, like other portions of the divine action, its own determinate laws. We receive, then, the view of Christ presented by this eminent writer, not as established truth to which we yield our full assent, but as the thought of a gifted and devout mind, which perhaps future Christian scholarship may elaborate into a more comprehensive and satisfactory theory.

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#### THE BELIEVING HEART.

THE believing heart ! oh, what a deep repose,  
And calm, sweet trust it hath, 'mid all earth's woes !  
Faith upward looks. To care and pain and ill  
It hears a voice divine say, "Peace, — be still :  
God's grace yet flows."

What though thy riches fly, thy plans are crossed ?  
Oh, say not to thyself that all is lost :  
The promise stands, — Jehovah will provide.  
Only believe : what canst thou want beside ?  
Anchor, thou tempest-tost.

What though thy loved ones from thy side depart ?  
They are gone home, saith the believing heart :  
In heavenly mansions, free from grief and pain,  
With joyful welcome, true souls meet again, —  
Meet, never to part.

And, though thou feel the warning touch of death,  
In peace, in trust, in hope, yield up thy breath.  
Look up, look up ! redemption draweth nigh :  
Soon shall the Saviour welcome thee on high,  
God's sure word saith.

## . A CURIOUS MANUSCRIPT.

SOME of our readers will remember Rev. Jonathan Farr, a Unitarian minister of the old school. We recall his form and figure with a profuse display of neck and white cravat, and a staid solemnity, through which a grim sort of humor was always leaking out. He left a manuscript which gives his experience as a minister. It is a curiosity, and carries us back to the times forty years ago as illustrated in the walks and talks of a Unitarian minister among the people of a country parish. The dry wit, combined with a simple, straightforward earnestness in dealing with people, are amusing and instructive. Place and people are veiled under fictitious names. We give a chapter of the manuscript: —

*Tuesday, —.*

Tuesday morning was fair; and I took my cane, intending to spend the day in circumambulating the town. As is generally the case everywhere, so in Burnsburg there is a mixture of good and evil, wealth and poverty, refinement and vulgarity; here an elegant farmhouse; there a rickety, window-broken hovel; a considerable degree of industry and thrift; and not a small share of negligence, vice, and drunkenness. The morning was pleasant, and the season busy; and I found many with the shovel, the cart, and the plow. I nodded at and "passed the time of day" with several of them, before I found any good sticking-place. At length, I came to Mr. Joston's. He was at work some distance from his house, but insisted on my going in. I soon learned that he was a Universalist, and his wife a Calvinist. He was not deeply read in Chesterfield: neither was she. He soon began to rally her about her Orthodoxy; and she returned the compliment, and with interest. So I was between two fires, or rather between an iceberg and a volcano; and I did my best to keep from being frozen or scorched. She expected no sympathy from me; but he did: and I disappointed them both as much as I could; telling them that I dissented from both of their creeds in some things, but desired to recognize Christian piety wherever I discovered it. They had each

just enough religion to trouble one another with. The husband was rude and obtrusive; the wife bitter and sour: if these two qualities can go together, I thought I would act as voluntary umpire between them, and thus addressed them: "I have met you, my friends, for the first and it may be the last time. Though we are all, as I trust, striving to get the truth and become Christians, yet we have assumed each a different name. Mrs. Joston thinks me not Orthodox enough, and you think me too much so: and I think you both have some errors in your creeds; but those errors give me not so much pain as does your want of candor and charity towards one another. I came not to condemn either of you for doctrines. But let us remember that Christian truth, faith, piety, and love must all go in company; and that the best way we can commend our faith to others is to express and illustrate it in our lives. Are you a member of the church, Mrs. Joston?" "Yes," she replied, "I am, though a very unworthy one." I said, "I am glad you have thought so much of the Saviour, and of your own soul, as to confess Christ's name. My prayer is, that you may be found faithful. Oh! remember that here your example and influence should plead for him."

"And are you a professor of religion, Mr. Joston?" To this he rather pettishly answered, "No, I am not. You know I am a Universalist." "But," I responded, "does that exclude or exempt you from the profession and possession of vital piety? You profess to have larger notions of the goodness and love of God than some others; and you should be the last to show any unwillingness to observe all his ordinances, the last to be ashamed of Jesus." He grew more serious, and replied, "But they would n't admit me into this church, and I do not believe their doctrines if they would."—"But this," said I, "don't prevent your piety, nor your complying with the requisitions of the gospel. There are churches of your own sect, and one but a few miles distant. If your heart is in the thing, difficulties can be overcome." Thus I addressed him, and they both became more sober and soft. They asked me to repeat my call, and we separated.

The next house I stopped at was occupied by two families.

The members of the first was a widow and her two daughters, both women grown, and the eldest touching hard on thirty. I soon discovered that they were among the Orthodox, both by the books and papers which were on the table, and by their conversation. But they treated me civilly. We talked of the season, of the brightness of the morning, and twenty other things, before we approached the subject of religion. During a little pause in our discourse, I took up the "Recorder," and cast my eye over several of its columns. "Do you ever see that paper, Mr. Womdrell?" — "Yes, I have read it much." — "There is an account of a very interesting revival in that paper." Here began a long conversation on revivals. Mrs. Heath informed me that there had been great revivals in Burnsburch, but that they had not had one for some years, and it seemed to her that the Lord had forsaken them. I replied, that, if so, the fault must be in the people, and not in the Lord: since he is "nigh to those that call upon him in truth, nigh to those that call upon him in trouble; his mercy is nigh to those that fear him; and, when those who heard the Lord spake often one to another, the Lord hearkened and heard it;" and St. James says, "Draw nigh to God, and he will draw nigh to you." I told her, that, from what I had already learned, I thought there was great need of a revival in that place, and that I should be happy in being instrumental in such a work. "Why, I thought," said Mrs. Heath, "that Unitarians did not believe in revivals nor in a change of heart."

P. Did you ever hear a Unitarian preach?

Mrs. H. Never, till I heard you.

P. Was there anything contrary to your views of religion in my discourses?

Mrs. H. I don't know that there was; except that you did n't go far enough in some doctrines, and you seemed too favorable to the Universalists.

P. I certainly wished to manifest charitable dispositions towards all, and to denounce none for an article of faith.

Mrs. H. Why, there is but one right way.

P. And who is to decide who are in it, and who are not?

MRS. H. The word of God.

P. And who is to interpret the word of God? Would you consent that the Pope should, or Penn, or Luther, or Calvin, or Wesley, or Edwards, or Emmons?

MRS. H. I believe that Calvin was acquainted with the Scriptures, and that his doctrines are according to godliness.

P. But what authority has Calvin to interpret the Bible for everybody? He was not a better man than Fenelon, or Watts, or Wesley, or Worcester, or Tuckerman.

MRS. H. Worcester was Orthodox.

P. I hope he was: but the Worcester I mean is the author of "Bible News," and many other religious works; and the father of the "Peace Society;" and he was a Unitarian.

MRS. H. Well, I do believe that Scott has given us the true sense of the Bible.

P. And what shall those do who believe differently?

MRS. H. I know of but one right way.

P. Will you then condemn all who differ from Calvin and Scott?

MRS. H. I must leave them in the hands of God.

P. Have you read any Unitarian books?

MRS. H. No; and I don't wish to read them. I have a brother who is a Unitarian, and I know enough about them.

P. Is your brother a professor of religion?

MRS. H. No, I hope not, in his present belief.

P. Is he a good moral man?

MRS. H. I can't say he is. He seldom goes to meeting, and he is profane and intemperate: I must declare the truth, though he is my brother.

P. I am sorry, madam, that you have such a brother; but is it not wrong to judge all Unitarians by him? I can easily find a person worse than your brother, as you have represented him, who is a Calvinist. Would it be just in me to call all the Calvinists profane, gamblers, liars, and thieves?

MRS. H. Will you stay and take dinner with us?

I told her I would. Her daughters, all this time, had remained nearly silent; for the mother was fond of having the conversation: though we differed or seemed to differ so widely,



still I loved them. They were interested in religion, and it comforted me to know it.

One of the daughters, from my first sight of her, had attracted my attention. She was slender, pale, and looked as though she was sickly; or, rather, as though something was troubling her heart. She was working lace, and seldom raised her head. I turned to her, and made some observation. Her eyes for a moment met mine, and they told me of a mind anxious and dejected. She answered me, but soon went out with her sister to prepare dinner. When they were gone out of the room, their mother informed me that she was partially deranged; that she had got the impression that she was one of the non-elect; and that her body and spirit had both sunk under the weight of her grief. I wanted to make some reflections on this affliction in connection with her own dark theology, which she was fond to call the only right way. I wanted to say to her, "Behold the fruits of your faith! If it was really practically received by all those who submit to it, how many thousands and millions must, like your daughter, pass through the world anxious and despairing! What is there to support the non-elect?" But I had no disposition for controversy.

Dinner was brought in, and we sat down. But the thought of the sufferer tied up my tongue. I felt for her. I know not how it is, I was never deranged myself, and yet I always feel a strong sympathy with those who are so. I was afraid I might say something that would oppress that "stricken deer," so "hurt by the archers" already. The mother noticed my taciturnity, and observed that she hoped that she had said nothing to offend me. I assured her she had not, and got through with my repast as well as I could. I was about leaving them after dinner, when she invited me to pray with them, and asked if I would read a chapter too. I consented; and she proposed to call in the family occupying the other part of the house. They soon came in, and were introduced, — Mr. Crane and wife, with several children. I read those psalms which have for their burden, "Why art thou cast down, O my soul?" and made such reflections as occurred to me, and then we knelt down in prayer. I remembered them

all ; but my desire was to comfort that troubled soul, yet not give her the impression that I had any particular reference to her sad condition. They were all pious ; and though I had made no proselyte, yet I trusted my visit would be lost to none of us, and the melancholy girl assumed a more cheerful aspect. But it was only a gleam of sunshine, which was soon obscured by dark clouds ; for, while I was in Mr. Crane's room, I heard a clear but plaintive voice in the chamber over my head, singing, singing that hymn of Cowper's, —

“Sweet was the time when first I felt.”

The tune (“Dedham”) and words were familiar to me, but they now fell upon my ears as they had not before.

“There,” said Mrs. Crane : “Mary Heath is singing again. Did you have any conversation with her ?”

P. No.

Mrs. C. She has been greatly distressed for a long time. Mary was a good girl and pious, I believe, though her experience was not what satisfied her and some of her friends. She gained not such a hope as she would, and at length became persuaded that she was a castaway ; and, since then, nothing can comfort her.

This introduced the doctrines of predestination, election, and reprobation. Mrs. Crane observed that she supposed the doctrines were true, but they were dark and mysterious. I told her they were so to me ; and I wondered that so few were distracted by them. She said she considered them as among the secret things of God, and therefore let them alone. I replied, it was a pity all did not do so, and attend to what was plainly revealed. Mr. C., his wife, and eldest daughter, were members of the church ; but they showed no inclination to dispute. They were not intelligent, but amiable and practical Christians. They seemed to feel no intetest in the religious dissensions of the day, and to be willing that others should think for themselves. I left them, and pursued my way to the next house, but —

“Sweet was the time when first I felt” —

Kept ringing in my ears, and pressing upon my heart. Poor Mary Heath ! how many times do I think of her, and sing

that tune and hymn in memory of her! Nor do I forget, at such times, the poet who composed it, while, like the fabled nightingale, he leaned his breast upon a thorn.

It is a painful sight to see one suffering and melancholy through wrong notions of religion. These mental and moral sufferings awaken my strongest sympathies: and yet there is a bright side of this picture; and, painful as it is, it is more tolerable than the sight of the gross and hardened sinner, in possession of health of body and of mind, and still reckless of the laws of nature and of religion, dreading neither the disapprobation of good men nor the retributions of eternity.

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"OH THAT I KNEW WHERE I MIGHT FIND HIM!"

He who loves shall find his God,—

Find him in his inmost soul,

Find him in his works abroad;

And by him shall be made whole.

Not beyond the distant sea;

Not above, nor yet apart;

But within the word must be,—

In thy mouth and in thy heart.

'Tis not hidden from thy sight,—

Nay, to thee 'tis very nigh:

He who strives to do the right

Finds it neither deep nor high;

Finds it in his daily life;

Seeks it in his daily prayer;

Freed from many a weary strife,

Finds his God for him will care.

He alone is truly blest:

Pure in heart, he sees his God.

He alone finds peace and rest;

Finds the path the Saviour trod.

He, the light, the truth, the way,

Bade us meekly kiss the rod;

Bade us seek him while we may:

He who loves shall find his God.

ON  
MIRACLES AND THEIR SIGNIFICANCE.

CHAPTER I.

OFTEN a painful calculation of the orbit of a comet has been falsified, because of some heavenly bodies which had not been taken into the account, because of disturbing forces which had not been allowed for. And often an inquiry in philosophy has been futile because of disturbing forces, which had not been allowed for from theology or history. On the subject of supernaturalism, many persons are prejudiced by what they suppose to be their position as Christians. They lean on faith, as they think; and lean so, as they think, on certain ancient facts of which Palestine was the scene. But there are other persons, who not only have faith, but who are themselves, as it were, possessed by it. They say for themselves, like Peter, "Thou art the Christ, the Son of the living God;" and to them this revelation has been made, not indeed apart from all agencies of flesh and blood, but yet from the Father which is in heaven. And these believers find themselves upon a rock, joyful and curious spectators, who know, as they look around, that whatsoever things are true are really in their favor; and that the gates of hell can never prevail against their standing-place, whatever hosts or forms or blasts may be let out. And certainly before all things, men have to be true; for never can the whole body be full of light, Christian or any other, unless the eye be single.

How often has there been willingness to have the subject of miracles grievously misunderstood rather than have it scrutinized! But now, there is no really wise man but will say, "On any book, which is worth reading, let us have all the light which we can. And if the Bible be, in any way, the word of God, and it be allowed us to read it, then let all the light of God's world come in upon it, and it will only be the plainer and the clearer. Truth forever,—'the glorious gospel of the blessed God!'"

And there are theological zealots, who think that they can help a sacred cause by means, which one side of the mind does not wish the other side to know of, by such means as the understanding would keep secret from the conscience. As connected with the Scriptures, how much has been said and done which was not candid! But whether statesmen or cardinals, or preachers to the heathen, — no matter who they are, or under what pretext, — no man can sow the wind, and not leave the whirlwind to be reaped. Help out the cause of God, help it by any other means than the fairest, help it by the wisdom of this world! Remember what happened to Uzza for putting forth his hand to support the ark of God, when that seat of miraculous power seemed to shake upon the cart. If a cause be of God, it will not bear to be propped by the hand of a little faith. And for its support finally, no means will avail but what are holy.

And now let the modern stumbling-block as to miracles be still further considered than it was in the preceding chapter. The common presentation as to miracles is, that they are acts suspending the laws of nature; that suspensions of the laws of nature are impossible, except by the direct permission of God; that God never would suspend his laws, except for a purpose greater than the laws themselves, — the revelation, that is to say, of himself: and so that all miracles reported outside of the Bible, may be instantly denied. This is the argument of the best book of its kind, that of Hugh Farmer on Miracles. But, at the very beginning, it begs the question, in its way of defining a miracle, as being a suspension of the laws of nature. When the apostles and prophets showed signs and wonders, or wrote about them, they never talked about suspending the laws of nature. And really, ourselves, we do not know, but what we should call a miracle, might be, not an act suspending some one law of nature, but simply an act using, in some new way, another law very familiar perhaps, or very occult. The laws of nature — this is a convenient phrase for ordinary use. And for the purposes of natural science, and restricted to such ends as those of geology, chemistry, and astronomy, investigation may properly proceed,

on the supposition of the laws of nature. But when the suspension of the laws of nature is argued about, for purposes not geological or chemical, but divine, then it behooves us to think more exactly, what it is which is talked of. A certain manifestation in nature, is called a law ; but it is so called by simply a figure of speech, derived from the manner in which men mutually arrange their affairs. And yet often there is great stress laid on the phrase "laws of nature" for just that very purpose, in regard to which chiefly it is objectionable. And this is done, as though it were supposed that as the commandments were written in Horeb, one, two, three, ten commandments, on tables of stone, so laws of nature were devised and instituted by God, for shaping the void and formless world,—first the law of attraction, and then that of gravitation ; and next one chemical affinity, and then another. For many and most purposes, we do well to speak of the laws of nature ; but there are some purposes, in view of which, we are to remember that we talk about the laws of nature, only by a figure of speech ; and when indeed it would be better that we should be speaking of the properties of nature, the qualities of nature, or the spirit of nature. Suspension of the laws of nature ! The force of the phrase, as an objection to the possibility of a miracle, vanishes as soon as ever it is remembered that by the laws of nature we do not really mean what can be broken one by one, or what can be broken at all ; do not at all mean enactments of God, but simply the spirit of nature. Defining a miracle then, as a suspension of the laws of nature, is not as philosophical as it would seem to be, by the sound of it. Also, it is wise beyond what is written ; or, rather, it is very unwise, and especially on the part of the advocates of Scriptural narratives : for the time when the miracles of the Bible were wrought, and when they were written of, was many hundreds of years before what is called the discovery of the laws of nature, and longer still, perhaps, before the invention of the phrase, "Suspension of the laws of nature."

One of the early miracles of Christianity was on a man "which sat for alms at the beautiful gate of the temple."



Peter, having been entreated for something, did not say, "I hereby suspend, over thee and in thee, laws of nature, by number, one, nine, and thirteen; and now thou art well." And it has been very incautious work in controversy, to commit Peter, as though he had said such a thing, or anything at all like it. What Peter actually did say, was, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." As a preliminary to this however, is written what may have been directly connected with the miracle, that "Peter, fastening his eyes upon him with John, said, Look on us." There is no man, but, as to quality, is more than all the laws of nature put together. And so it may well be that the name of Jesus Christ of Nazareth may have been a symbol, an invocation, a channel of power, natural indeed as to its ultimate effect in healing, but supernatural as to origin and intensity.

The Jews, and all the disciples of Christ, regarded miracles as being of various degrees, — as differing in magnitude and decisiveness. And, in their definition of miracles, Catholic theologians have degrees of greater and less, and always have had. In this manner of estimating miracles, there would seem to be involved another apprehension of them, than as though they must necessarily all of them argue equally the divine will; be all of them the pronouncement of God, and each one of them just as emphatic and distinct and peremptory as another.

It is often argued, as though miracles were credible, only as happening among persons, in covenant with God, through Abraham or through Christ. Yet the fullest account of prophetic vision in the Scriptures, is connected with Balaam, a resident of Moab. And, of all the prophetic dreams in the Old Testament, the most wonderful was that with which the Egyptian Pharaoh was inspired, and which Joseph interpreted; and those with which Nebuchadnezzar had his spirit troubled, and which were connected by Daniel with "A God in heaven that revealeth secrets." And at the birth of the Saviour, if wise men arrived at Jerusalem from the East, guided by a star spiritually discerned, it was because,

apart from the stock of Israel, there were persons susceptible of miraculous instruction, and favored with it. Dr. Stanley says truly, in his work on the Jewish Church, that, unlike the temper of the present age, the Scriptures are always ready to acknowledge divine inspiration outside of the chosen people, and so to admit the higher spirits of every age and every nation, among the teachers of the Universal Church.

It will help us to understand better the significance of a miracle among the Jews, if we remember, that they were instructed, not to follow always even an acknowledged miracle. "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them,—thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt." A miracle might then be acknowledged, and yet its cogency be denied. And even an acknowledged prophet was not to be followed, in every direction. In the Book of Exodus, we read that one miracle after another, which Moses showed to Pharaoh, the magicians repeated by their enchantments; and that it was only when their power was surpassed by the fourth miracle of Moses, that "the magicians said unto Pharaoh, This is the finger of God." And, as we learn from what happened to Ahab, even four hundred prophets might conjointly prophecy untruly, and that through a lying spirit in the mouth of them all, and of the Lord's direct permission. It would seem, too, that, simultaneously with the mission of Jesus, a miracle might be wrought, to which the apostles could demur. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us;

and we forbade him because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part."

It is to be noticed, that a miracle, simply as a miracle, Jesus probably never wrought; and Lightfoot indeed says so absolutely, and perhaps correctly. Jesus works miracles out of pity, for love, as illustrations or corroborations of doctrine, but not for the sake of the marvelous merely. And further it would seem, that when he was sometimes invited and sometimes challenged to evince his Messiahship by showing a sign, he never consented, but called that manner of testing him, the craving of an evil and adulterous generation. His words, when trusted by a sick man, became a miracle of health; when uttered in prayer at the tomb, quickened the dead with life; and, when breathed in blessing over five loaves, multiplied them into food for five thousand persons and twelve basketfuls of fragments. Even the hem of his garment, a widow could touch in a crowd, and find herself healed with so doing. Signs and wonders went out from him as fast as words, and as easily, too, sometimes. From side to side of the sea of Galilee, and from Capernaum to Jerusalem, he was to be tracked by his miracles. There was a miracle for the Roman centurion; and a miracle for the poor Syrophenician woman; but a miracle never for those who demanded it as such, for Pharisees and Sadducees tempting him, for Jews demanding of him "What sign showest thou unto us?" Once, in the midst of a great crowd, he was asked, "What sign showest thou, then, that we may see and believe thee? what dost thou work?" But, for answer, he asserted that his doctrine was greater than the miracle of manna in the wilderness; that persons to be converted would follow laws of the spirit, rather than the attraction of a sign; and that himself he was a sign and was also bread, and that more wonderful than the manna of the wilderness. It is consonant with what precedes, that St. Paul classes miracles below teaching; though of course it was not ordinary instruction, for which teachers were ranked next after prophets,— "And God hath set some in

the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues."

A miracle may be convincing; but evidently, at the best, it is not the best occasion of conversion. There is a happier, better reason for conviction about Christ, than even seeing the greatest miracle with one's own eyes, or our Saviour would never have said to Thomas, as he felt of his hands and side, after his crucifixion and resurrection, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." And just as Moses forewarned the Jews against following the lead of every sign or wonder, so does Jesus Christ forewarn the Church, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect." The thoughts of St. Paul were familiar with Providence as manifesting itself among Jews and Gentiles, as evincing itself in the world's conflicts, as summoning its subjects to put on the whole armor of God, for a fight of a wider meaning than they would perhaps well perceive, as being not against flesh and blood merely, furious Jews, tyrannical magistrates, or Cæsars calling themselves gods; but as being against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. And so, writing to the Thessalonians in the spirit of prophecy, he warns them of that wicked one to be revealed, "whose coming is after the working of Satan, with all power and signs and lying wonders." And St. John writes on the same understanding and to the same purpose: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." In the book of Revelations, we have the visions of one in the spirit, of one who not merely saw further on than common eyes, but who discerned also the essential characters of coming powers and ages. And listening to the Apocalypse, as it is disclosed, we hear of how "the beast was taken, and with him the false prophet, that wrought miracles before him." And more dis-

tinctly, too, we are told that there were to be expected "the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world." Miracles actually to be looked for, from the spirits of demons! Let that be remembered.

But here some persons may ask anxiously, "Can it be that there should be a miracle, any kind of miracle, and the worker of it not be approved of God? Can there be a prophet ever, once in even a thousand or two thousand years, and he be a false man? How shall we know the false prophet?" To this it may be answered, that for all the ends of holiness and faith we may know them by the words of Christ, "Ye shall know them by their fruits." There is, too, a capability in man, which with the quickening of the Holy Ghost, becomes discerning of spirits; ability, that is, for judging of what spirit a prophet's inspiration is. Lightfoot supposes that in the first age of the Church it was almost impossible to distinguish between magical, diabolical spirits, and their operations, and the operations and utterances of the Holy Ghost; but that the difficulty was remedied by there having been among the early disciples a gift for the discerning of spirits. It may have been, that that gift was specially imparted and specially effective for times, when almost it was possible for the very elect to be deceived. But now and always with Christians, for discerning false prophets, seducing spirits, and false teachers, the words of Christ—uttered, too, for this very purpose—are enough: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

It would be well for us, no doubt, to get back into the primitive feeling about the miracles of the Bible. It may be that really ourselves we falsify the miracles, by making them more peculiar than they are. It may be that we miss the meaning of a miracle, by thinking that miracles are not only improbable at present, but impossible, and one just as much so as another, the healing of the sick as the raising of the dead. And it is perhaps only with knowing how a false prophet might possibly have a miracle work its way through his nature, that we can even recognize the channel, by which the

spirit flowed in upon Christ, not by measure, but a stream of truth and miracles. In the Scriptures, then, we find that by our position as Christians, we are not committed to a denial of the miraculous in any age; and we also find that, indeed, the early Christians were taught to expect it, even aside from Christian uses. What, then, is the proof of Christianity? and what are the miracles as evidences? The answers to these questions shall be in the words of others; and they are all the better for the purpose, that they were not written for an exigency, or to meet any modern difficulty on the subject of miracles: and so there shall be no quotation here of the opinions of Arnold, Newman, and others of the present age.

John Owen, of the seventeenth century, in a manly tone, which gladdens the reader, says, if one would begin with the miracles as the foundations of Christianity, that he can get no tolerable assurance that any such miracles were ever wrought. Does he doubt them then? Owen doubt them! No more than any person doubts the sun because he cannot touch it. Hear what he says further: "Many writers of the Scriptures wrought no miracles. And by this rule their writings are left to shift for themselves. Miracles indeed were necessary to take off all prejudices from the person that brought any new doctrine from God: but the doctrine still evidenced itself. The apostles converted many where they wrought no miracle; and, where they did so work, yet they for their doctrine, and not the doctrine on their account, was received. And the Scripture now hath no less evidence and demonstration in itself of its divinity, than it had when by them it was preached." He adds, that they who do not receive the Bible on this ground, will never receive it on any ground as they ought. Says his contemporary, Richard Baxter, "I more sensibly perceive that the Spirit is the great witness of Christ and Christianity to the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the spirit, while they placed it in a certain internal assertion or enthusiastic inspiration, yet now I see that the Holy Ghost, in another manner, is the witness of Christ, and his agent in the world. The Spirit in the prophets



was his first witness ; and the Spirit by miracles was the second ; and the Spirit by renovation, sanctification, illumination, and consolation assimilating the soul to Christ and heaven, is the continued witness to all true believers. "And, if any man have not the spirit of Christ, the same is none of his." Even as the rational soul in the child, is the inherent witness or evidence, that he is the child of rational parents."

Baxter and Owen were men of other days than these, and ministers of another training than the ten thousand clergymen in England, who were lately made to tremble and petition their bishops, in consequence of a volume of "Essays and Reviews," to which four or five of their fellows had been accessory. All this modern talk, about miracles being the foundation of Christianity, by one party, and about their being impossible to be proved, by another party, — it would all have been but as the idle wind to Baxter and Owen. Ministers who knew of the rock on which the Church is founded — they would have looked round them, on one side and on the other ; and they would have said together, "Christianity based on miracles ! O you unspiritual brethren ! The miracles of the New Testament impossible to be proved in a court of law ! So they are ; and we acknowledge it willingly. But they are true nevertheless, — a thousand times true." But Baxter and Owen were theologians, eminent and acknowledged, in an age when it was not strange to remember that the word "theology" means the science of God. They were men for whom there was a world of spirit just as surely as a world of matter. They were men of learning, and also they were men of wide and various experience in the world. And they were men, too, of a rarer wisdom than is ever caught from either books or fellow-creatures ; men of spiritual insight, and men who knew, or thought that they could know, "the things of God by the Spirit of God."

Baden Powell regards miracles as hard to be believed by the scientific mind, and as becoming more and more incredible to the world at large. And he says expressly, "If miracles were in the estimation of a former age among the chief supports of Christianity, they are at present among the main

difficulties and hinderances to its acceptance ;" and Renan and others say so too. To this, Baxter and Owen, only that their time of speaking in this world is over, might be supposed to answer, " To the scientific mind miracles are incredible. Nor is this to be wondered at, since the natural man receiveth not the things of the Spirit of God ; for unto him they are foolishness. But, to him that is spiritual, they are the wisdom of God and the power of God ; for they are not only reported to the world by history, but also by Christians they are susceptible of being spiritually discerned." And such a statement would be legitimate and sound. For what cannot be quite proved in one court by direct testimony may be abundantly demonstrable in another court, by circumstantial and presumptive evidence. And what can never be proved to a scientific demonstration, a man may yet be insane, if he does not believe. And things which would be utterly impossible to a man of the earth, earthy, even though his earthiness were of the very finest kind, and energetic as a tiger's, and sagacious as an elephant's, — these same things might become abundantly credible to him, as soon as ever his earthiness had been touched by " the second Adam," the " quickening spirit," " the Lord from heaven." And about God, viewed, as often he is, as being a mighty machinist, heartless really, though delighting in work, there are things which would seem to be very unlikely, but which are easily credited by a man, who, because of his having been reached by the Spirit, has felt himself " in subjection unto the Father of spirits." For, whatever the eternal necessity of things may be, it can never be supposed, before the throne of grace, if there be one, that necessarily men and butterflies must be alike.

But now, because the thing has got to be done, it must be done ; but yet it is not without reluctance and even some pain ; for Renan is a man of some fine characteristics, though not perhaps, in all respects, of the very happiest schooling in life. Referring to the earlier chapters of the book of Acts, in his volume on the Apostles, he says, " It would be unjust to dwell on anything we may see to be shocked at, in this sad page of the origin of Christianity. For vulgar hearers, the

miracle proves the doctrine : for us, the miracle causes the doctrine to be forgotten. When a belief has consoled and ameliorated humanity, it is excusable for having employed proofs proportioned to the weakness of the public, whom it addressed." There are persons who would call this French sentiment. There are others who would utter words about it, keen enough and true, but words also of crimination and condemnation. But that shall not be done here. Christianity is an excusable imposture, according to Renan. That Christianity is an imposture, possibly a man may believe honestly ; but that, as an imposture, it is excusable because of what has happened with it,—for the supposition of such a thing as this, there are no easy words to comment with, which are strong enough. Let the reader peruse again the words of Baxter and Owen, and thank God that he can so readily sweeten his mind, after such a sentiment as has been submitted to him.

Miracles are so intimately connected with the personality of Jesus and with the lives of his apostles, that it would seem as though it might be impossible for a sane man, should he bethink himself, to say that the miracles are false, while Jesus is true ; or to say that Paul could write as he did, out of a mind either crazy or deceitful. Concurrently with a belief in Christ, as a manifestation of the Highest, a man indeed may say, "Christ Jesus I bow to, as a Revelation started from somewhere between me and the unknown God ; and he is the highest, holiest manifestation, amidst primeval darkness, which I have to trust to. As to the miracles connected with Christ, it is so, that I cannot understand them, that I cannot conscientiously say, in the proper meaning of the word "belief," that I do believe them. It may be that constitutionally I am unfitted for a belief in the marvelous, just as many men are disqualified for music and mathematics ; and it may be that some time my mind will open to light, which at present it is closed against ; and, should that light ever come, it will be welcome and blessed." A man may be in such a position as that mentally, and be a very good Christian perhaps. But there would seem to be a wall of separation between him and the man

who denounces the miracles of the New Testament as being impostures. For the latter person really can find in Christianity but very little which is worthy of respect ; vitiated to his mind, as it must nearly all of it be, by its connections with what he supposes to be imposture, — that is, if he be a man who can be justified in reasoning at all on such a subject as Christianity.

In illustration of the subject of Christianity, as vouched for by miracles, may be considered the following passage from a homily by St. John Chrysostom, about the beginning of the fifth century : —

“ Tell me, if it were at your choice either to raise the dead in the name of Christ, or to die for the sake of his name, which would you wish to do ? would you not certainly prefer the latter ? and if there were offered to you either the power of changing fodder into gold, or a will which could despise wealth like fodder, would not you choose the latter of the two ? And rightly would you do so, because men would be best persuaded in that manner. For if they saw you change fodder into gold, like Timon, they would wish to share the miraculous power with you ; and so their love of money would grow upon them. But, if ever they could see gold despised like fodder, they would soon be cleansed from their disease. You see, then, that it is a good life which avails most.”

And, now, a very different man from the golden-mouthed bishop, an ancient Rabbi, Simeon Ben Tachish, from his point of view would remark, —

“ The proselyte is more beloved by the holy, blessed God, than the whole crowd that stood before Mount Sinai. For unless they had heard the thunderings, and seen the flames and lightnings, the hills trembling and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet hath come in, devoting himself to the holy, blessed God, and hath taken upon him the kingdom of heaven.”

And here may come in a quotation from the Pneumatology of Heinrich Stilling, as corroborating somewhat indirectly, but from the fact of experience, the position of Baxter and

Owen, as to the relative influence of miracle and doctrine. After saying that an apparition may cause a panic, but seldom or never operate a conversion, he adds, "I know instances of professed materialists and freethinkers having positively seen spirits, so that they were convinced, that it was the soul of one of their deceased acquaintances; and yet they continued to doubt their own immortality and self-consciousness."

From a very different quarter, very rich, however, in psychological information, may be adduced the following testimony of Emmanuel Swedenborg: "A sixth law of the divine Providence is that man should not be reformed by external mediums, but by internal mediums; by external mediums means by miracles and visions, also by fears and punishment; — by internal mediums means by truths and goods from the word, and from the doctrine of the Church, and by looking to the Lord: for these mediums enter by an internal way, and cast out the evils and falses which reside within: but external mediums enter by an external way, and do not cast out evils and falses, but shut them in. Nevertheless man is further reformed by external mediums, provided he has been before reformed by internal mediums."

Not in controversy about miracles, as disconnected, isolated facts, can there ever be found the truth about them. But let the denier of miracles study pneumatics, and learn the marvels which will be disclosed to him: and let the mere dogmatic assertor of miracles explore the philosophy to which they belong; and then the two will find themselves meeting on peaceful ground, amazed indeed, but not lost in amazement.

## CHAPTER II.

AND with the event just now supposed, a new era would probably begin, for the Church. There is nobody living, who can read the Bible as he ought to do. If he be not a Christian, he reads it with at least some small remains of the hostility which was wakened in his predecessors by the hatred with which they were once pursued. And if he be a Christian, he reads it as though it were a book by itself; as though there

had been no time anywhere else, while the ages of Jewish history were slowly passing ; as though body and soul, the ancient inhabitants of Palestine had been such a peculiar people, as that poetry, with them, had been altogether another thing from poetry in Greece ; and as though the prophets of Homer, Plato, and Pausanias were so utterly different in constitution and purpose from the prophets of the Scriptures, as that even the false prophets of the Bible could not possibly be likened, in any way, to the prophets of the Iliad, or of the Travels in Greece. Even the heathenism denounced in the Scriptures is held, not in veneration certainly, but yet in such a reserved, conservative temper, as that hardly ever does any one think to illustrate it, by the heathenism of Hindostan or Africa. Analogy is rarely thought of, as being possible between the demoniacs of the New Testament, and "the sufferers" in Salem, some two hundred years ago, or the people of strange experiences lately, at Chambery in Savoy, and more recently at Morzine. And notwithstanding the little philosophy which is accessible on the subject of prophecy, never perhaps to any formal commentator on the Scriptures, has it occurred to illustrate the manner in which, characteristically, as it would appear, often the prophets of the Old Testament were convulsed, by any reference to the peculiarity which caused the society of Friends to be called Quakers. It is as though it might be thought that even the devils, mentioned in the New Testament, would be profaned by having anything modern likened to them.

More and more the tendency has been to read the Scriptures by the least light possible of a spiritual character ; but sea and land, the while, have been compassed to learn about the mustard-tree ; or as to leprosy ; or as to how wine was made, and cakes were baked, anciently : or, as to the niceties of the old law on polygamy and divorce. And it seems like a daring statement, when one reads, in the grave work of an English dignitary, that prophetic power has existed outside of the Churches, both Jewish and Christian. And it has seemed to be very anomalous, when it has been hinted, by the way of comparing small things with great, that there may possibly be



some analogy between the ancient "laying-on of hands," and the processes which were stumbled upon by Mesmer.

And yet to demur to illustrations of the Scriptures from psychological experiences, modern or mediæval, is really about the same thing as though one should hold that Miriam's triumphal ode, on the shore of the Red Sea, could never have been made audible by such breath as mortals draw: or as though one should deny that the harp to which David sang from inspiration, could possibly have been such a harp as might have been bought in a market-place. Such confusion often do men seriously and solemnly—and all the more readily because of the solemnity which they are under—such confusion do men make between a mere channel and the water in it, which really constitutes the stream. As Jesus ascended from Jericho to Jerusalem, a whole multitude accompanied him, with their hosannas "for all the mighty works which they had seen." This action of theirs, the Pharisees would have had Jesus rebuke. "And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." And if this had happened, as it might have done, it would not have been that the stones would have become adorable, or that they would have remained anything else than common stones; but simply it would have been made plain and memorable, that the Holy Spirit which was shed abroad there, can make anything vocal; though perhaps the stubborn heart of a man may be almost the last thing to be pliant to its promptings.

On the subject of miracles, it is very curious how men dogmatize, sometimes. For a man will argue on behalf of the miracles of the Bible, as though they were simply things of history, and almost of yesterday, in a neighboring city; having no eye for the long perspective of history; and having also no more idea of the history of the Bible, and the books which compose it, than the wicked Ahab had of geology and the formation of mica slate. While another man in attacking the credibility of miracles, does it as though "by the grace of God," he were a king of thought, with a right to legislate for his own wants in argument, and to raise up and put down

witnesses at will. This man, however, is essentially of the same character with his humbler brother, who holds simply, "Everybody is as good as any other body, and is just as much entitled to an opinion, and let him have it and say it."

A man must have some sense of the miraculous, before miracles can be to him what they ought to be. He must believe them himself aright, before he is fit to convince others. And to argue them, simply by the way of testimony and history, as is commonly done, does more mischief than good, and has often, with pressure, roused a conscientious antagonism of unbelief. Now and then, a man is to be heard who takes credit to himself for believing in the miracles of the Scriptures, while actually his belief is just what he might have, for the measurement of Nineveh when it is published, or for the locality of the pool of Siloam. "Believing in miracles, is believing in history," says the confident man, "and when I say history, I mean the Bible." But now history is not exactly the same thing to one man as it is to another: nor to the same man is it the same thing, at all times. And miracles, as a subject, need for their appreciation, not the temper of the market-place, nor the tone of the council-chamber, but the spirit of a worshiper, who has been admitted further into the temple than the fore-court, and who, if he has never seen inside the holy of holies, has yet distinctly recognized the veil of separation, which hangs before it.

What constitutes a prophet? How did the word of the Lord come? and by what faculty was it received? How did the Spirit rest upon a man? What exactly was the state of a man, when he saw visions? And what precisely was it, which happened, when a man had a revelation in a dream? Surely these are questions, which theology ought to be ready to answer anywhere, in a moment; and especially, as at least, the answers have always been latent in the Scriptures themselves. And yet there are theologians by profession, who are very impatient of such inquiries as these, who yet would be scandalized at being thought impatient Christians. The pneumatology of the Scriptures, from one cause and another, is utterly unknown, and even unsuspected by many persons,

who perhaps would be ardent students in it, but for the spiritual twilight of our day, occasioned by the long, low, dense cloud of anti-supernaturalism, which has been passing over us. Often in controversies about miracles, it would be ludicrous only that it is sad, to see and know that on neither side, have the opponents a right to any opinion whatever, any more than if they were two unlettered Celts arguing about the binomial theorem.

And between even the assailants of miracles as being credible, there is that difference of opinion, which argues that it is not because of broad daylight that they act, but really because being intellectually active, they have been unable to sleep through this long "eclipse of faith." Renan thinks that visions and prophecies are as much exceptional to Order, and as incredible as material miracles. But Baden Powell does not think so. He would have been perplexed and almost shocked by a miracle, involving atoms of dirt, or which might have seemed to compromise chemistry; as in the healing of a sick man, or the multiplication of loaves and fishes by Jesus; but readily he would have credited visions and prophecies as the result of spiritual interference with spirits.

In the immortality of the soul, a man may believe for fifty years, and in the fifty-first year, with "newness of life" may find, that for the half of a century, he had been believing with his fancy only, and not his heart. And after illness or great trouble, often a man finds that, in some way or other, he has become "a new creature," because of the new book, into which, for him, the old Bible would seem to have changed. And in this world's darkness, there have been leaders of the people religiously, who because of their having been enlightened from above, have been ready to humble themselves in the dust, not only before the Lord, but in the congregation of their fellow-creatures, because of their having spoken of "the things of the Spirit," without having personally known of the Spirit, and who would have wished to have said with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Miracles presuppose a miraculous world,—a world of spirit, from which, now and then may be manifested “signs.” But if that world be itself denied, or if the means or channels for any effect from it be disbelieved, or if the sense for it be asleep, men may talk about miracles, and may believe them, as they believe in the ring of Scipio Barbatus, which was found in his tomb. But believing in that manner, they do not believe miracles aright, do not believe them, as being what exactly they call themselves, which is “signs.” Miracles are “signs.” And signs presuppose a quarter whence they are made, and a mind which makes them. In the New Testament, at least, miracles are “signs”—signs of a presence, which could not itself be borne perhaps—signs of a something which of itself, would be too vast for human comprehension.

But the significance of miracles in this manner, is exactly what has been generally surrendered to the assaults of science. Theology grown timid from many causes, and feeble too, has allowed young audacious science to strip it, almost without resistance. And outside of the Catholic Church, the utmost which it attempts to-day, is to entreat scientific men, for the love of God, to spare some of the miracles of the Bible, and to let believers believe them, because of various ingenious theories, by which miracles may conceivably be true. And this, it does very often, without remembering that these various and ingenious theories are opposed to one another, and do not need the unbelief of an enemy, to expose and quash them.

Angel or vision, spirit or demon, dream or impulse—none of these things ever come into this world, to anybody, from out of another world: that is what the common philosophy of the day, says; and it is what generally, among Protestants, theology agrees to, though with many curious make-shifts for saving its dignity, and with one reservation. And the reservation, which theology makes for itself, before succumbing to the imperious scepticism of science is merely this, that in a certain country at certain times, there may have been miracles, though provided for, perhaps, from the beginning of the world in some curious way, by which science need not feel

itself compromised, except very slightly or almost not at all. And this is theology, is it? Modern theology, it may be, but it is woefully weak. And it is no wonder that the miracles of the Bible are regarded as untenable accounts, and as scarcely worthy of an argument, by young students, in whose eyes, they can be, at the best, but like relics descended from a mighty past, dead now and over; and vouched for also, in merely the same traditional way, as the holy curiosities in the treasury of some Catholic church in France or Italy,—a skull perhaps, a piece of a cloak, an old shoe, a little finger, a lock of hair, and other things, for which, living connection and vital significance have long since ceased.

During the last three or four generations, the miracles narrated in the Holy Scriptures, have been defended, variously defended, ingeniously defended, hotly defended, defended with lofty scorn, and defended with erudite contempt; but they have not proportionately been preached upon, or expounded, or gloried in. And it is a very singular, significant fact, that latterly the subject of miracles has been avoided by genius as something unattractive, and by holy meditation as something uncongenial. The defense of miracles has been free and multitudinous; but then it has been made, much in the same way as the doors of a church might be defended against a mob, and in much the same temper. Miracles have been defended against the spirit of the times, by men of the same spirit themselves. And by the very way and tone in which miracles have been defended, there has been drawn upon them a keener and more concentrated attack.

The weapons, with which Christianity is assailed to-day on account of the miracles connected with the gospel, the ingenious arguments against them, have nearly all been got out of Protestant armories, and are actually the same arms which Protestants, during two or three centuries, have devised and welded, and used against the credibility of the miracles of the Catholic Church. "Anything outside of the Order of Nature, must be a miracle inside of the Church, or else it must be the work of the old enemy of the Church, and therefore in a way, is still a testimonial to the Church." And not a little of

the controversy between the Catholic Church and Protestants, has presupposed this false issue. And always it has been done to the detriment of Protestantism ; for a man cannot fight, any more than he can sleep in a cramped attitude, without being the worse for it. Perverted by philosophy sometimes, and heated by controversy, it has often happened that Protestantism has defined miracles not quite rightly, as to both their nature and significance ; and thus it has chanced that, while combating the credibility of the mediæval and modern miracles of the Catholic Church, the leaders of Protestantism have actually exposed their own position, as Christian believers. And all the while really, in one place or another, age after age, have been occurring, among Protestants themselves, things of the same nature, as have sufficed at Rome for the canonization of saints, or for evidence of close communion with the spiritual world.

In the seventeenth century, lived an Irish gentleman of the name of Greatrex, who healed diseases, in a manner, which would be commonly understood, as being miraculous. The evidence about him is what would be supported by Evelyn and Jeremy Taylor. But now, what that man did, would suffice in the Congregation on Rites at Rome, for the canonization of fifty saints. And in the life of the Seeress of Prevorst, within the present century, were instances of intercourse with spirits, so many and of such a nature, as would have made her the glory of any Order of Nuns, for ages. It is not in the Catholic Church only, that people sometimes are pious and clairvoyant, both : and there have been many Protestants, and especially while in suffering, who have had spiritual experiences, which, in the life of St. Philip Neri, would have counted for additional graces. There is a book entitled, "Devotional Somnium, or a Collection of Prayers and Exhortations, uttered by Miss Rachel Baker, in the City of New York in the winter of eighteen hundred and fifteen, during her abstracted, unconscious state." The account of this Presbyterian girl presupposes a spiritual peculiarity, like what constituted, not indeed the saintship, but the marvelousness of St. Bridget, in relation to whom, there is a folio



volume, in Latin, printed at Munich, in the seventeenth century, edited by a Cardinal, and enriched by various historical, literary, and philosophical illustrations,—“Celestial Revelations of the Seraphic Mother, St. Bridget, of Sweden, the Fore-ordained Bride of Christ, and the Foundress of the Order of her Bridegroom, the most Holy Saviour.”

It has been the misfortune of Protestantism in its controversy with the Catholic Church, that it has had to argue the subject of miracles, as authorization of doctrine, while itself suffering, by way of circumscription, from “philosophy falsely so called,” or only in part ascertained. Twelve years ago, there was published in Paris, a *Life of St. Joseph of Cupertino*. It was preceded and accompanied, by a loud challenge to Protestants, on account of certain marvels, which had happened in connection with the saint. The Protestant notice of the work was simply a jeering, flat denial of the marvels, which seemed however to be well-fortified by documents, as to their credibility. And yet actually to that Catholic challenge it might have been answered, that apart from goodness, the marvels for which St. Joseph of Cupertino, was canonized are not peculiar to the Catholic Church, but are incidental to human nature; as is the truth, to the knowledge of the writer hereof, and of perhaps a whole host of other Protestants. Dreams, visions, and impulses, of an extraordinary character, are of infinite interest to Catholics, religiously: but during the last hundred years or more, to nearly all enlightened Protestants, they have been, at best, but the halves of “singular coincidences,” or they have been “queer things,” and things not to be named or even thought of respectfully, for fear of science and public opinion.

On this subject of miracles, through controversy with the Catholic Church, there is another way, in which Protestantism has suffered. Any statement as to miracles, by a Catholic, is what has been prepared and indorsed for him by the concentrated authority, learning, experience, and wisdom of his Church. Whereas, any statement by a Protestant, is merely what an individual can best make. And thus it happens that Protestants argue about miracles in different ways, and in

ways which are destructive one of another ; and by the conflict of which, generally, faith is weakened and bewildered. But perhaps, anytime, if the average sentiment of Protestants, on the subject of miracles and the Catholic Church, could have got embodied and expressed, it would have been something very different from that of their foremost controversialists. But such an expression of opinion, of course, could have been only conglomerate and not homogeneous. For Protestants are people of varieties and characteristics known, all of them, to no man living, perhaps. They are Lutherans, Calvinists, Episcopalians, and Presbyterians ; Unitarians, Moravians, Quakers, Baptists, Methodists ; people who eat, and drink, and work, and go to church, but who never think seriously ; people who never go to church, except now and then in some regions, to assure themselves that they are Protestants ; and people who go to church for duty, and who, at home, think so differently and so sweetly otherwise from what they have been taught, that they are an astonishment to themselves ; Fellows of the Royal Society of London ; English peasants, who have never been outside of their native counties ; occupants of Swiss valleys, like the Ban de la Roche ; and suffering, sorrowing pietists, in such spots of dense heathenism as exist in London. And out of all these classes, the aggregate expression would probably have been, " You Catholics are not afraid of science, for inside of your countries it can only speak by permission of the Church. But with us Protestants, it is different. And somehow, our scholars can neither think, nor speak, nor feel, nor see, except with a twist, which they got in college. About science we generally know nothing, but we hope the best. However, we do know about facts. And your miracles, if that be what you call them, — things, like some of your miracles, — have always been as common among us, as they are with you ; only that we do not think as much about them ; nor have we either any authority among us, to interpret and magnify and publish them."

Much of the salt of the Church has been what never was dropped from the pulpit. And there have been quiet, reverential, God-fearing peasants, believing in ghost-stories, who

simply because of their sense of the supernatural, have done more for Christianity, without one word for it, intentionally, than many a doctor of divinity with even a quarto volume.

Of all the mistakes committed by scholarship, there is nothing worse than to forego sympathy with the ways of unlettered thought, and to feel contempt for the multitude. The primitive instincts are the best part of our lives; and household phraseology is the better part of our speech. A philosopher cannot deliberately and contemptuously forego communion with the poor, without being liable to drift away into vagaries and ineptitudes of thought; and especially and manifestly has this been the case on the subject of the Supernatural.

There is in existence a hymn-book, and of no obscure use either, in its day, in the preface to which it is said, that the hymns have been made to conform to modern philosophy, by the words, soul and spirit in them, having been changed into mind, reason, and understanding. Philosophy to-day is not so widely different from that modern philosophy, as it might seem to be, by its affecting strongly the words "soul" and "spirit," and even making them fashionable. For always that philosophy will have us understand by spirit, a something largely void of spiritual characteristics, as known alike to both Jews and Greeks. This emptying of the word "spirit" of its meaning, is in accordance with the anti-supernaturalism of our times. And, in the same manner, the Scriptures have been discharged of much which would imply preternatural connections for man. This, however, is a subject for further and fuller consideration.

Very largely a man can find in the Scriptures, only what he is prepared to see. This is true of any book. But over and above those reasons, which rule for a legal document, there are others, which specially govern as to such subjects as are involved in an earnest study of the Scriptures. Before a man can be open to the full meaning of words, which were written by persons within the sphere of the Holy Spirit, he himself must have been touched by that spirit. That touch is what is said sometimes to throw an ignorant disorderly backwoods-

man into convulsions, because of the manner in which body and spirit are laced together. But it is different with a quiet, orderly person, studious of truth, and seeking for light. And when the spirit reaches and touches such a person, it affects him like a great thought, like a flash of light in his soul, from above ; and with the coming of which he feels at once humiliated and exalted, and as being what truly he is, a creature in affinity with the Creator, and a child on earth suddenly found and touched and drawn by the Father in heaven.

By argument merely, an anti-supernaturalist may be convinced, that he is not justified in denying the miracles of the Scriptures. And by argument, perhaps, he may be made even to believe them historically. But for making him believe them aright, believe them to the best purpose, argument is not enough. To believe miracles with the intellect, is one thing ; and to believe them with the heart is another. A true believer believes them with both head and heart. In these times to propose converting an unbeliever to Christianity, as is often attempted, by simply historical argument, long drawn out, as to the reality and authority of miracles, is about the same thing as though in the case of a priest losing his faith, it should be proposed to revive him spiritually, by clothing him with surplice, bands, and beretta, and reading him a lecture on apostolic succession.

According to the Psalmist, "The fool hath said in his heart, There is no God." His atheistic folly may be corrected, to a certain extent, by a good theologian. And the fool may be made logically to see and know, that there must be a God. But he can have his heart revive from its atheistic numbness only with waiting and humility, and by the healing influence of that spirit which indeed is the God "in whom we live and move and have our being," which makes ministers out of angels, and which perfects praise out of the mouth of babes ; which gets itself glorified as to its purposes, by even the wrath of man ; and which, reaching us as Christians, is the spirit which bears witness with our spirits, that we are the children of God ; and which, blending with our spirits, helps our infirmities, and prays in our prayers ; and which man-

ifests its strength in man the most, when man himself is at his weakest.

A Christian believer of bad habits may be persuaded to reform his manners ; but it is not at the will of either himself or his advisers, that he shall have what however will surely come, with perseverance, — joy in the Holy Ghost ; in the way of whose visitation, by good advice, he has placed himself.

A philosophical materialist may have been convinced of the system which is the opposite of what he had held : but yet, not at all as a sequence to his reasoning, and altogether really apart from his logic, it may flash upon him that he is not only a spirit clothed in matter, but that also he is a spirit in a spiritual world — a spirit, open to he knows not what ; but certainly, if anything be certain, open to the Holy Ghost ; open to the gentle approach of the God under whose supremacy he came into being, and began to know of hope and fear, and of the struggle between virtue and vice.

If a creature of yesterday be to meet what is from all eternity ; if what at its very best is folly is to be noticed, however distantly, by infinite wisdom ; it can only be because wisdom from all eternity, must be of infinite condescension, and willing even to "bow the heavens and come down ;" and because, now and always, as to true worshipers, "the Father seeketh such to worship him."

And on the subject of miracles, argument, however acute it may be, is not everything. A man may be convinced of a mistake without therefore being filled with wisdom. And a man, by argument, may be made to feel that he has no right to deny the reality of the miracles of the Scriptures. But before they can become to him signs as well as wonders, there must be open in him an apprehension to which they signify ; and there must be waiting in him a state commingled of expectation, awe and faith, to which they answer.

After Thomas the apostle, who could not believe on testimony, had been satisfied by the details of a personal interview, that his Lord was alive again, after his crucifixion, death and burial, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not



seen and yet have believed." By this text, not a little witticism and worldly-wise remark has been started, as though it had been a sentiment devised for proselytizing purposes. Whereas, simply it would mean, that blessed were they who could believe in his resurrection, on good testimony ; because of their having souls larger than what might suffice for a detective policeman ; because of their being of a temper which could possibly believe in a miracle, without seeing it ; because of their not being too hard of heart ; because of their knowing that the world is governed not only by magistrates like Caiaphas and Pilate, but by authorities and powers, invisible indeed, but higher still than they, by the ministration of angels, and by God Most High ; and because of their being of a spirit, informed by the experiences of their people ; — hopeful on account of their having Abraham to their father, and from the expectations, with which prophetically they had been inspired as to a Messiah ; and ready in an hour of darkness to trust the future, because of what Elijah had been, and Daniel had been proved. And perhaps, also, this further thought may have been involved in those words of the Lord : — that blessed were they who, because of what they knew of Jesus, and because of what they had felt of his transcendent spirit, and because of their sense of him as the Holy One, could readily believe that his soul was not to be left among souls below, and that indeed by death " it was not possible that he should be holden."

But there are persons who say, with many airs and much emphasis, " What have I to do with the past ? Let the dead past be buried with the dead. I am a child of the present." And anything more derogatory to his manhood could anybody well say ? A child of the present ! That is exactly what a monkey is. But all the more that a man is a man, the more truly is he not only the child of the present time, but the grandchild of the last century ; and also a descendant of the ages which were before Luther and Cranmer, and before William the Conqueror, and before Justinian with his Pandects, and before Plato and Homer, and before Christ, and before the captivity of the Jews, and before Moses, and before



Abraham was. A monkey may chatter to-day, and does, as monkeys chattered thousands of years ago. But no man to-day speaks exactly as anybody did, a hundred years ago. There is no man but speaks by his connections with almost every decade of every century of recorded time. And the better he speaks, the more widely does the man evince what his connections are, with Saxons, Normans, Danes, Britons, Romans, Greeks, with France and Spain, with Arabia and Persia. A man cannot well even order his dinner, but in words which connect him not only with the cooks of to-day, but with the ancient Germans in their forests, with the Normans of a thousand years ago, and with Britons, ages before Julius Cæsar. By almost every word he uses, by almost every inflection in his speech, by almost every thought he has, and by almost every shade of every thought, the man of to-day is the child of the past, a thousand times more than he is a child of the present. But the monkey is really the child of the present, and of it only, and always is so. Monkeyhood is exactly the same, to-day, which it was a hundred, a thousand years ago, or when Aristotle was alive.

Man is a child of the past, and ever more and more anciently descended. But concurrently with the mental wealth which is derived to him from the scholars and institutions and nations of the past, there are obligations and fealties to the past, which get fastened upon him.

By courts, and lawyers, and judges, and great reverence, do men endeavor to perpetuate among themselves, and to get expounded and made intelligible, the principles of law, which are the essences of the accumulated experiences of many men, in many ways, in many ages, and in many lands.

And a man has no right to denounce or discard, or even to suspect the miracles of the Scriptures, merely because they are not in keeping with his own notions, or, as he says, because of his being himself a child of to-day, and free of the past. For free of the past, whether for knowledge, or obligation, or fealty, is what a man can be, only just as he nears the irresponsible, disconnected, untaught, playsome individuality of the monkey in the woods.

## THE JUSTICE OF GOD.

A SERMON FROM THE GERMAN OF SCHLEIERMACHER.

WE cannot think and speak of God otherwise than after a human manner. Those attributes, which our reason represents to us as belonging to the Infinite Being, it can only deduce from comparison with our own nature. That which we think we have discovered, of his mode of action in the course of events, we can express in no other words than those in which we are wont to designate human excellence; and thus the Scriptures also can only use parables and figures in speaking of the Eternal. It is true, we humbly admit, that in this way all our knowledge of God must be extremely limited, veiled, and in every sense imperfect. But if we, notwithstanding, would hold it as a sacred privilege to represent to ourselves the divine Being, with all possible fidelity and vividness, then are we the more bound to use all care and diligence, that this knowledge be not needlessly darkened and corrupted through our fault, lest we at last lose this privilege by abusing it. Let us look to it well that we do not transfer everything to God which is an excellence in man; because much of this last refers merely to the relation men sustain to each other, which is quite different from that of God to his creatures. Let us be very careful not to mingle in our conception of any divine attribute that which plainly springs from human imperfection and is most closely connected with it. It is easy to give these directions; but it is difficult to apply them, even with all the helps at our service: and the mistakes which we commit of this kind are the sources of precisely the most dangerous errors in religion; namely, of those which act directly, with injurious power, upon our manner of heavenly conversation in the world. How much that is merely human and unworthy is found in the conceptions which most Christians form of the love and wisdom, of the patience and forbearance of God; of his pleasure in the good, and his dis-

pleasure with the evil! And what sad consequences, what corruption of heart and life, arise from the neglect to measure the justness and value of these conceptions by the infallible criterion of our conscience! Even if we guard against these results, however, there still remains evil enough in the fact that from untrue conceptions of God is formed a wrong view of the world; a mistaken conception of the manner in which everything in it is connected and bound together; and this, at least, is inevitable. God and the world, his attributes and his ways and leadings,—these are thoughts which stand in immediate connection with each other; either mutually clearing up and correcting, or else mutually confusing and darkening.

In view of these considerations, I wish to speak to you to-day of the divine justice. This is a word which is in everybody's mouth: it conveys a demand which is everywhere made of the Most High. As we conceive him to be love, so must he also be justice; and we shall find the two intimately united in him. But now, if we wish to guard ourselves from errors, how much of our idea of justice, as it has been formed in social life among men, can be applied to God? If we think of the most common relations of human beings to each other, we are reminded of claims which are made, of definite duties from which nothing can release us, and in reference to which we must acknowledge the judgment of others. We are reminded of a certain gradation in our obligations, which requires some to be fulfilled in preference to others. All this, as you see at once, cannot be applied to God. What should we have to demand of him?—we, who are creatures of his hand. How could we wish to be judges of what he does? How could we make any distinction where all is benefaction and grace? If we put ourselves in another position, so far as one man may judge another, and decide, to some extent, his fate, even as God judges us, and everything that happens to us proceeds from his hand,—then we hold it right to apportion pleasure and honor to men according to the good they have done; and, on the other hand, to withhold from the evil-doer all assistance which love may render, and to expose him

to discomforts and vexations of many sorts. But this corrective justice rests likewise on a certain imperfection in our manner of regarding the human soul, and acting upon it; and we must beware that there be not a very perverse assumption hidden in affirming that God must, from his very nature, reward the good, and punish the evil, as we do. If the question is simply how to prevent any further outbreaks of the evils that belong to human nature, as we find that human punishments are intended to have this deterring power, so we know that to the Almighty a vast variety of methods must be within reach for the same object. And since, even among men, punishments are milder in proportion to the care which is taken to prevent the accomplishment of evil deeds, how can we tell in what way divine wisdom would treat such a case? If the question is concerning the removal of evil itself from man by due correction, and the implanting of good in him by proper encouragement, certainly Omniscience must know far better than we how impure is that good which is done in hope of reward, and how little one has improved who is kept from evil only by fear of punishment. Not that I would check the hope of a more glorious eternity, or deny that God uses prosperity and adversity as means of making men better. It is plain that he does this; but how he does it is so little within our power to determine, that we must reckon it rather among the mysteries of his wisdom than a requirement of his justice. What have we left, then, for the justice of God? The same that we require among men of a master, a superior, a ruler, towards his subjects, as justice, — namely, that he shall treat all on the same principles, and that every one shall have the same to expect of him; that where it comes to the division of burdens and privileges, or anything which depends on him alone, and not on them, all, without favor or caprice, may obtain equal rights, and have the benefit of the same care and solicitude for their freedom and well-being. Now, in this equality of treatment consists the divine justice also; but from the greater part of men it is hidden. The apparent inequality of human fortunes, even where they are not the result of one's own actions, prevents men from recog-

nizing the divine justice. Even if they, to some extent, discern the divine wisdom by which all those differences are ordered, they do not go far enough to perceive the justice which underlies them. That we may have a keener insight into this, in the sense already explained, is the object of to-day's meditations.

TEXT: LUKE xvi. 19-31. — "There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou, in thy lifetime, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And, besides all this, between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot: neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house, — for I have five brethren, — that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets: let them hear them. And he said, Nay, Father Abraham; but, if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

This instructive story is peculiarly suited to carry on the meditations which we have already begun. Like all the discourses of Christ of this kind, it is taken from life, and with a few decisive strokes opens a wide field for reflection. In the destinies of two men, it lays before us whatever, in the course of this world, has reference to divine justice. We see, in the *first place, the greatest inequality in respect to outward prosperity and success*, which so often veils this divine attribute from men in the present state. We see, in the *second place, the different destiny of men in the future state*; a subject for the gravest reflection concerning this same attribute. Our



attention is called, in the *third* place, to the claims which men are wont to make on the justice of God, *in respect to the apportionment of the necessary helps and inducements to a better life.* Let us see how even beneath the appearance of the greatest inequality there is always found the most unimpeachable impartiality and uniformity; and how the divine justice therefore, in everything which is of any moment to us, reveals itself to all upright and sincere souls.

I. More *outwardly unequal* the fate of two men could not well be than that of those who are described in my text; and yet we often find it in the world literally so. The one passes his days in a constant round of good living, amid all the conveniences and splendor of outward prosperity, surrounded by ready dependants and flattering friends, reeling from one feast and entertainment to another. Close by him groans the other, under the heavy yoke of misery which the first would hardly know by name if he had not seen it here at his door,—the most hopeless poverty united with a sick body, which might well make any man unhappy. The rich man had five brothers who lived as he did: we may conclude, therefore, that his prosperity was not based upon his own earnings, but was the result of inheritance. That the poor man had been of good character, we see from this,—that the rich man in the place of torment makes no complaint whatever of the preference which was bestowed upon him; and even the sickness which the narrative ascribes to him is often merely the consequence of a life of poverty. Thus neither of the two was himself the author of this great difference: it came rather from Him who rules the destinies of men; and so it would seem as if the decided favor shown to the one, and the scanty portion of the other, set aside the idea of uniform and impartial treatment.

What I have to say in refutation of this appearance is something very familiar, which nevertheless, clear and simple as it is, has from old convinced but a few; for all those whose minds have been only too deeply moved by this subject look at it through the mists of passion and prejudice. If you regard ease and pleasure as the proper end and highest



aim of man, then I shall have small hope of reconciling you to the justice of God in this particular. But in that case you must choose another guide of faith than Christ, — one of the renowned heroes of earthly prosperity : in that case you must follow another doctrine than that which does not shrink from demanding any sacrifice as often as there is opportunity for it. But if you are Christians, who can reflect calmly on this matter, then I beg you to inquire whether he who lives in luxury has really as much delight as it seems, or the poor man as much suffering. Go into the house of the rich man, and observe more closely his mode of life ; see him oppressed by the constraint which is the more difficult to escape from as one rises in social rank : see him succumb under so many preparations for pleasure made all to no purpose, for time and custom have dulled its fairest charm, and he beholds in it hardly more than the monotonous repetition of the same action ; see him also vexed and annoyed, not less than others, at his fruitless efforts, and not less full than they of vain and barren wishes. Place yourself, now, by the unhappy creature before his door, and see how the very things which depress the other are an advantage to him. Time and custom are the true friends who in large measure take the burden of misery from his shoulders. See how wonderfully little he seems to suffer from that which would be intolerable to you, should it befall you this moment ; how his misfortunes magnify the value of those trifling pleasures which he sometimes finds room for ; and how many a circumstance, which you and many others overlook, becomes an important contribution to his contentment. Continue the comparison from this point of view, and confess that he, at his humble station, may often have been more truly calm and cheerful than those who were reveling at the feast within. Was this owing to any special wisdom residing in him ? That would hardly appear from the examples of this kind which you yourselves have seen. No : it was due to the nature of the case, and to the general characteristics of the human mind. Now, if we find so great equality even between the two extremes of human fortune, we shall certainly be still more likely to find it in the middle

ranks ; and we shall be obliged to confess, that the proportion of pleasure in human life, and its preponderance over discomfort, does not depend on poverty and riches, on high and low station, but that it is tolerably equal in all these cases, unless the wisdom or folly of the individual turns the scale. This, however, is all that we need to see the nature of the divine justice.

But in speaking to Christians it would ill become me to stop with the mere sensual advantages of riches and high rank ; there are others which seem to have no slight influence on the higher welfare of men. One is brought up in mild and affable manners, which shut off the sources of so much that is disagreeable, and which soften and render comparatively harmless all faults, even though it be the outbreaks of passion that are so often dangerous to others ; and the pleasures of a refined taste and a cultivated understanding are open to him. Another is deprived of all this, doomed to ignorance and the severest plainness, and unable to erase a certain rudeness from his whole character. But confess now, I pray you, that for the first of these the causes of sorrow multiply as fast as the occasions of joy, wants and privations as fast as conveniences, annoyance and sensitiveness of mind as fast as intellectual pleasures. At every new door opened to joy, some grievance, complaint, or ill-humor enters quite unobserved, and leaves its gifts with the owner of the house, not the less disagreeable for being beautifully adorned. On the other hand, the fewer the preparations that are made for happiness, the simpler and more unsophisticated the joys of life are ; so much the fewer troubles are also felt, and so much the easier are these few borne. So you will find it, if you compare the mode of living which prevails in different classes of society and different nations of the world. All outward circumstances may indeed have an influence on the mode and form of human satisfaction, but not on the degree of it. Yes, — outward circumstances ; most persons will admit this after impartial consideration : but how with internal relations, the peculiar combination of mental powers, and the natural quality of the soul ? I know not how you would separate what is

merely natural here from that which man has acquired, or may acquire, for himself. But, however you may decide this question, there can be little advantage in any exchange, so far as it concerns what is called happiness. Would you be more sensitive, more susceptible? — you would indeed enjoy more intense satisfactions, but you would also become acquainted with pains of which you have now no conception. Would you be colder and more indifferent? — you would spare yourself many a suffering, but would also diminish the sum of your joys. All is alike under the sun, — so must he exclaim who has attentively considered human life on all sides, — all is alike, even to that which man himself adds to or subtracts from it. If there are persons to whom only that path in life seems attractive in which they are walking, and others to whom the whole world seems happy with the sole exception of themselves and those like them, both classes are deceived by their short-sightedness. He, who can envy another the natural qualities of his mind, shows that either he does not understand how to govern his own, or how to estimate that of others.

II. But these inequalities, in respect to earthly welfare, ought not, as I have said, to be the chief point in discussing the question of the divine justice. For not only should merely transient and variable feelings never be to us the most important, but their brief duration, too, makes them, all put together, very insignificant. It happened that the poor man died; but the rich man also died, and this common end leveled all inequalities in this respect. Death, whether it come sooner or later, puts an end to apparent misery and to envied splendor. Let us now, in the track of our story, come to a more momentous point; where the justice of God is not, indeed, denied, but is by most persons erroneously estimated, — *the fate of the two men in the future life*. What does the story which we follow represent to us beyond the grave? The Redeemer calls our attention here also to the greatest difference. The poor man was borne by angels to Abraham's bosom: he lived in the blessed fellowship of saints and pure spirits. The rich man was in the place of torment. This is

no case of merely apparent difference, where, in a right view of it, the occasions of contentment and of vexation are pretty equally divided : but the one finds himself, by the appointment of God, in the actual enjoyment of a happiness which nothing can take away from him ; while the other lies under a weight of torments and painful sensations which he is in no condition to throw off. What explanation, then, is given us of this difference ? "Remember, son," said Abraham to the rich man, "that thou, in thy lifetime, hast received good ; but Lazarus, on the contrary, has received evil. Now he is comforted, and thou art tormented." Are we to understand this as if he who had been happy in this life must, on that account, expect to be thrown into misery hereafter ; and, on the other hand, that the divine decree would exalt him to bliss who had been obliged to suffer here, — for the very reason that he had suffered ? This is a thought that still finds room in many Christian minds, and which I have met especially among those to whom joy is a rare plant. These comfort themselves amid the sorrows of life by thinking of the future blessedness, and, with a kind of triumph, hold out to those, whom they cannot help envying, the certain prospect of death, and the misery that shall ensue. But this is to think very unworthily of the justice of God. If I have succeeded in making clear to you, what I am firmly convinced of myself, that the possibility of being happy, and the degree in which we may become so, is the same for us all, and that every one who goes much in advance of others in this respect, or falls behind them, may ascribe it to the application of his powers and faculties, then you cannot believe that God will requite one with inevitable misery for his skillfulness in using the relations of life, and reward another with transcendent bliss for negligence in managing his own affairs. The higher the conceptions we form of future felicity, the greater would be the injustice of any such regulation ; and one may truly say in this respect, also, that the sorrows of the present time are not worthy of the glory to come. Nor is a doctrine of this kind taught in the Scriptures, nor can it consist with reason and the well-being of human society. Such a belief must

necessarily subvert the order of the world : for it would impel every one to be careless of himself, and industriously to seek for misery ; while it would teach him to shun joy and pleasure, wherever he met them, as the greatest possible evil.

Just as little are we authorized, however, — although with most persons it is the first thought that comes to them, — to regard the condition of happiness and of misery which is here described to us as the reward of virtue and vice. The rich man is by no means represented as an incorrigibly vicious character ; for we find that he still has respect for virtue, and sympathy in the welfare of others. These are sparks of good which may yet be rekindled, and which the divine mercy surely will not suffer to be quite extinguished. Moreover, Abraham does not remind him of the evil he had done as the cause of his present condition. Let us not, therefore, assume to know more about this than the Redeemer himself puts into the mouth of Abraham, a man of the greatest repute for piety, who was now in the mansions of the blest. In fact, we ought not to expect of the divine justice an eternal and inexpressible reward for the virtue which may have been practiced in this life, and an infinite punishment for the errors and vices into which man has here fallen. Where, then, would be that equal treatment which constitutes the very essence of such justice ? Cannot the virtuous man point to a time before he turned to the Lord with all his heart ; a time when he was just as liable as anybody else to all the vices and errors to which circumstances and his peculiar disposition might incline him ? Does not all the difference between him and the vicious man consist in this alone, — that the whole life of the latter lay within that period which fortunately composed but a part of the life of the former ? Because the latter has unquestionably neglected more admonitions to goodness, more appeals of conscience and the holy spirit, and has wasted a greater part of his life, would you therefore draw the conclusion that he is altogether incapable of improvement ? Provided you are yourselves pure and good, and value the fulfillment of the divine will more than the mere enjoyment of pleasure, which would you desire of

the Most High,—a happiness which should be nothing but reward and enjoyment; or an arrangement which should put you in a condition to come nearer the goal of perfection, and to be more and more like God, and acceptable to him? And this leads us to what we have properly to expect of the divine justice in reference to every man's future condition,—this, namely, that it shall be proportioned to the highest want of each, whether it be the transition from evil to good, or a further progress towards perfection. Now, whether this shall be effected by agreeable or disagreeable states and circumstances, we must simply leave to infinite wisdom: we can, however, see why the goodness of God, which bestows upon every one what is best, should be most richly manifested towards him who is most confirmed in good. We may infer, from the analogy of this life, that privations and disasters of all kinds may be an effectual means to bring man to his senses, that he may see how the pleasure and prosperity to which he has sacrificed his conscience are not sure to be obtained,—a means to make him feel the greatness of this sacrifice, and thus to lead him back to reason and obedience towards God. We can understand that one who has attained a certain strength in goodness will be able the sooner to dispense with the various evils which are allotted to the righteous in this life as trials and temptations; and that he will learn the art of turning to the benefit of growth in holiness all that shall befall him, though it were an unbroken succession of pleasures. This it is which we see also in the examples of our text. The rich man, it would seem, though free from open vice, had allowed himself to be governed too much by a love of pleasure, and had weakly neglected the greater part of his true calling. It was his great need, therefore, removed from the enticements to which he had yielded, to be brought in another way to reflection and the use of his moral faculties; and this very separation, this impossibility of quenching his thirst for sensual joys, would necessarily make his condition in the beginning a place of torment. The poor man had had opportunity, in the dreary leisure of poverty and sickness, for awakening all kinds of better sentiments: he



had honestly used the opportunity, and therefore had nothing more to learn in the school of misfortune. On the other hand, in his former condition, he had had no active sphere to put into use and operation the good that was in him; and this was his need, which is satisfied by his transference to an active and happy state. Thus even that difference which will be found in the future condition of men is nothing but an expression of the divine justice that will give to every one according to his need.

III. This brings us back again to our earthly life, and calls up another question, which likewise concerns the divine justice. If the character of our future state, whether it be regarded as a recompense or as the means of improvement, depends on the progress which we have made in goodness during this life, then the questions occur, Has Providence given us all equal opportunity for this progress, and rendered us equal assistance? does it distribute that also, which may help men to become better, with the same impartial equality in this life? This, as we all know, is the great complaint of men against the divine justice: here every one believes himself to be neglected, in comparison with those who appear better than he. Here, too, we find in our story a satisfactory explanation. In the entreaty which the rich man makes, that the conversion of his surviving brothers may be provided for, there is implied a tacit reproach, that he himself, during his life on earth, had not been well cared for in this respect: he seems to think, that, in a condition where enticements to sin are so great, it is only just that one should also receive extraordinary assistance. But Abraham, who could not but be better acquainted with the ways of the Most High, refers him, with his complaint, to those resources which then stood at every one's service. Just so is it with the complaints that are made among us. Some feel that their youth was entirely neglected; while they see others, on the contrary, who were carefully and rationally brought up. Some are continually exposed to the seductions of the wicked; while others seem to be protected, as it were, by a wall of favorable circumstances and good men against all their attacks: and this strikes every

one as being a very unequal provision of God for their improvement. But nevertheless they have no cause to complain; for not only have we all, as Christians, the Scriptures, and the word of God contained therein, but we all, as men, have the voice of reason and the counsels of experience, our own and others'. The share which we have in these makes us, in fact, all alike; for the only question is, how we have used them to our own benefit. You envy one for the careful education which he has enjoyed. But see in a thousand melancholy instances of how little use it is, and how quickly all the apparent advantage thus acquired disappears again; unless, as soon as a man is left to himself, he shall continue in the same course, and shall confirm and crown the work of education by the further obedience to his own reason. See also, by other quite as common and not less instructive examples, how certainly—nay, often how easily—the marks of a defective education are obliterated where one is inspired by a real enthusiasm for knowledge and goodness. You complain of the bad examples by which you are surrounded; but I tell you, if you have an ear for the voice of your conscience, and an eye for that which is going on around you, all evil examples will only be your instruction and warning. If, on the contrary, you have not these, then indeed all the circumstances and combinations favorable to good will perhaps hinder the outbreak of your evil inclinations; but the interior of your mind, which alone God regards, will in no respect be better for this, for you will always look with envious and torturing desire upon those who can satisfy those inclinations. You complain of the temptations of poverty: I tell you the more comfortable condition has also its temptations; and you would have been just as much inclined to yield to these last, with your present weak and compliant temper, as you now feel yourself oppressed by the first. Each one of the different circles of social life, every conceivable combination of outward circumstances, offers temptations, and also aids to improvement. Say not that other temptations to you at least would have been easier and more harmless: it is only distance which apparently diminishes their power. Say not that other helps would have been

to you more salutary ; for they all contain in equal manner the only true medicine for the human soul, with simply a different form and dress. Whatever extraordinary assistance you might desire for yourselves, whether such as has actually fallen to the share of others, or that which only your imagination has depicted as something possible, it could in any case give you nothing else but a new expression of the familiar commands of reason and conscience, a new representation of the essential difference between good and evil. Now if you wish such effect upon your heart as is produced by that which is common to all instructions, all encouragements to goodness, then you need not desire anything strange or remote : what you seek is close before your eyes. If you wish that kind of effect which depends only on the accompanying circumstances, on outward relations, on the novelty or attraction of its dress, be assured this is not what you need to make you happy. If you hear not Moses and the prophets, then you will not believe though one should come to you from the dead. Here, therefore, we also see, in all this variety of conditions, no neglect of one, no favor to another, but impartial equality. We all have Scripture, reason, and example : no one has anything more ; for, in fact, Almighty Power itself can contribute nothing further to our improvement.

You see from this — and I hope it may be duly impressed upon you all — that faith in the divine justice, and faith in the power and independence of the human will, are so strictly connected with each other, that one is, as it were, but a different side of the other. If you would assume that the difference, which is found in the temporal well-being of men even after removing that false show which so incredibly magnifies it, is a necessary consequence of their outward condition, and not rather founded for the most part on mental qualities ; or if you would assume that one has a soul with which he would have been happy in any circumstances, and another a soul that would have made him always unhappy, yet that each has received his own as it is from the hand of God, or else that it has been made such by a concurrence of circumstances, without any possibility of alteration by his own will or purpose, —

then you will find the distribution which God has ordained, so much the more unjust, the more value you set on temporal prosperity and health. If you would assume that even the respect for conscience and the impulse to good, on which, as we have seen, everything depends in human improvement, is likewise a work of education and of external position, then you must absolve, not only the weak and imperfect, but the villain and the godless man too, and must throw all the blame upon God; and his justice must seem to you something entirely strange and incomprehensible. If, however, you conceive the character of this divine attribute as I have attempted to lay it before you, then also your judgment concerning the disposition and ordering of the world must turn out very different from that which we find among most persons. In this variety of human life, where the necessary quality is nevertheless maintained, the divine wisdom is manifested in all its greatness. We need not wait for its disclosure in the future state; we see it already clearly before us. All representations of a partial fate are proscribed, and we must fully acquit the government of the Most High of that imperfection which, from whatever cause, is compelled to admit something in its works not quite intelligible and harmonious. At the same time this perception of the divine justice can alone make us perfectly contented with our condition. It not only takes away from us all occasion for envy, but it solves another difficulty far more oppressive to a soul that loves justice and goodness: it comforts us, I mean, even concerning those advantages which we seem to have over others. We all live in the condition of mediocrity, and many among our brothers stand above us in property and worldly goods. I trust, however, to your Christian view of things, that you do not look upon them alone, but also upon the large number of those who are still poorer than you, and in a severer struggle with all sorts of depressing circumstances. Now if the difference of prosperity were in fact as great as it seems to be, and if it were simply a result of those circumstances, what unquiet and anxious feelings would imbitter your enjoyment of an advantage which nothing entitles you to, which you can only owe

to an unaccountable preference on the part of Heaven! Truly the happiest, so far as he had a fair and unspoiled mind, would then be the most tormented.

We all have a share in the teachings of religion; we enjoy, from our youth up, superior instruction; we live under laws and constitutions which separate us from what is evil, and in such relations that we are encouraged to much that is good. If it were true that those who lack one or other of these advantages enjoy also the divine aid to goodness in a less degree; if that which we regard as our own act in using those helps were, after all, essentially the work of circumstances, — how little right then should we have to rejoice in our own virtues, since we could only look upon them as a possession obtained at others' cost! how little should we venture to conclude from them as to our personal worth, since they would only be the result of higher favor and preference! Only when we know that we have all received an equal endowment, and that our will and activity must do the rest, can we quietly and rightfully enjoy the spiritual goods which we may earn. The Scriptures give us reason to hope for a state of happiness after this life if we faithfully perform our part; while they also show us that a corrective unhappiness awaits those who would not here be ruled by the divine Spirit. If that good were bestowed upon us only as an exceeding great reward for that which deserves no reward, and this evil were nothing but an everlasting and exceeding great punishment for faults which even we, the more favored, were once no strangers to, with what reluctant hearts should we accept a bliss which would only be an unjust gift of sovereign grace! But, if the lot which falls to every one is exactly proportioned to his wants, then and only then can we quietly accept our share, convinced that others need an entirely different help for the same great end. Thus can we, without any hesitation even on the side of our tenderest and most unselfish feelings, surrender ourselves to the guidance of Heaven, and trust in the love and wisdom of God all the more surely and firmly, because we know that he is, at the same time and everywhere, a righteous God.

## SPIRIT OF THE RELIGIOUS PRESS.

MR. SAMUEL JOHNSON interests us beyond his fellows of the writers in "The Radical," because beyond them all he has a distinct understanding of the matters at issue between Christianity and Theism, and sees how much is involved in the recognition of the Saviour's claims, according to any rational reading of the record concerning them, thus:—

"I fully appreciate the truth, that a devout soul may attain such absorption in ideas, that his use of the first person shall be purely impersonal, or rather lost in the infinite personality of the spirit that speaks in him. But, however abundantly this sublime mysticism has been applied to Jesus, the earliest records seem to me to contain very little to justify this mode of explaining self-affirmations so definite in their sense and aim as those reported of him; while even universal and absolute truths are invariably so presented by him as to enforce that official claim which comes down to us in all testimony as an essential part of his teaching. I do not mean to assert that Jesus had a clear idea of a world-wide, everlasting church, constructed around his name. Such an idea was probably too vast and absolute to enter into the mind of a Jewish reformer at that period of human history. But quite as little, nay, far less conception had he, so far as we can learn, of free unity in the love of God and man, apart from the recognition of his own personal position as the commissioned Messiah or Saviour. Throughout the New Testament, everything centres in that or in a still broader claim. Nowhere is there any intimation, either from Jesus or any of his apostles, that in the commonwealth of brotherhood he was a citizen, like the rest, and owed all he was to the human nature he shared with all. To attribute such self-abdication and spiritual enlightenment to Jesus is to resist every shred of evidence that has come down to us concerning him; is not a whit less irrational than to deny his existence as a historical person."



And again, —

“The Christian Church could not possibly recognize any who refused to accept Jesus for spiritual centre or ideal of the race as really in religious fellowship with it, however pure their Theism or broad their humanity, without departure from its own first article of faith, and admission that this was itself a non-essential to true religion. Not only must it by its very name exclude the Mohammedan, the Parsee, and the Jew, as if these must be on a lower plane; but all who make the love of God and man authenticate itself without reference to Jesus must be in its eyes heretics or heathens, in no wise rendering him the honor which is his due.”

Such writing as Mr. Johnson's brings things to a swift conclusion, and this is what we want.

—“The Advance” discourses as follows upon Christmas observances and the like:—

“We freely admit that our views have somewhat changed in respect to this matter since just twenty-five years ago, in a burst of Protestant zeal, we wrote and preached a sermon against the observance of Christmas in any and every form. We attach more value now to incidental associations and influences, to early impressions, to the embodiment of ideas, and to a historic Christianity kept vividly before the mind in all its details as recorded in the New Testament. We have abandoned the position which makes the outward religious life as naked as possible in the matter of worship and observance, on the rule that nothing is to be allowed but what is specifically commanded; and we are much more inclined to the rule, harmonious with Christian freedom and growth, that nothing is to be prohibited which is not against the specific requirements and necessary genius of the gospel. Hence, while we hold to two sacraments only, as instituted and made obligatory upon the church, we believe in the liberty of the church to express its gratitude and cultivate its piety by all the observances which reason and experience may show to be profitable; among which anniversary days of important

religious events, and especially those connected with the life of Christ, may well hold a leading place. A whole system of theology may be impressively taught by a simple commemoration of the birth, the circumcision, the baptism, the temptation, the transfiguration, the triumph, the death, the resurrection, and the ascension of Christ, and the outpouring of the Spirit, with possibly one or two other events, sufficient to fill out the year with monthly historic occasions to be used on the nearest Lord's Day as subjects of praise, prayer, and discourse. What a Christian training in the family and in the Church could thus be secured for our children! not by dry formula in creed or catechism, but by the explanation of historic incident. It is becoming increasingly evident that the whole truth of doctrine, government, worship, and culture, is not with any one denomination; but that each has its providential mission, and its contribution to make to the more perfect CHURCH OF THE FUTURE."

—It were greatly to be desired that the "Mr. Wheeler," spoken of in this article from "The Congregationalist," might be passed round freely amongst the churches:—

#### "A WORD ABOUT CHOIRS.

"As the time is now approaching when our churches make their musical arrangements for the new year, it may shed some light on the subject to lay before your readers a brief account of what the writer has recently seen and heard in the Centre Church at New Haven.

"That church has had its full share of the affliction common to the churches in this matter, and after wandering about for something like a generation, over the whole scale of musical tribulation, settled down in despair, and concluded that the fault was in the house of worship, and that the best melodies would be upset by some mysterious resonance of the walls.

"This was about the position of affairs when the choir was put into the hands of Mr. Harry Wheeler, a brother of Mr. Lyman Wheeler, the well-known master of music in this city,

He has now had the direction for something over a year and a half, and has brought about a result of which he may well be proud, and in which all who love the service of song in the house of the Lord may rejoice.

"Mr. Wheeler did not set out, as most leaders do, to collect a quartette, nor a double quartette, of showy voices. He avoided everything like prima donnas and first basses and tenors, collected the best common voices he could, and went to work to teach them to sing, and make them into a choir. He brought his own private pupils into the service, and made them the nucleus of the whole. The choir now numbers more than forty members, and is pretty well distributed between the parts. He drilled them twice a week, and gave private lessons, in addition, to the leading singers, and to this time the whole choir has practiced twice every week; and now, after eighteen months or more, the result is that Mr. Wheeler has realized, in practice with his choir, what some of us have been holding this long time in theory, but which we despaired of ever hearing on earth.

"In the first place, no one voice is allowed to be prominent; and the congregation are in no temptation to divert their minds from the worship to listen to a fine voice, — one blot erased from the page of ordinary church music.

"In the next place, the singing is the accord of many voices, and has that choral power which will belong to the song of the redeemed, the one hundred and forty and four thousand in heaven. It is like the voice of many waters, multitudinous and harmonious. It is not the performance of anybody, but the praises of many, — another blot erased from common church music.

"In the next place, Mr. Wheeler drills his choir like a chorus. He uses the leading voices in the centre for solos, first antiphonies, and the like, and treats the choir itself like a chorus. The result is that they have an idea of modulation which is carried out with remarkable effect even in the commonest choral melodies, — Boylston, for example. The principle of contrast is employed with great success, and by the means the choir swells out in full volume with very much the

effect of the Handel and Haydn chorus in oratorio. The result of this is that a great many tunes in the hearing of which we have "died daily" or weekly, and expected to die daily as often as we heard them, are sung by this choir with great variety of expression and depth of religious effect.

"In the next place, this choir does not require a great outlay of money. At Centre Church, the organist is hired, and Mr. Wheeler. If any others are paid a salary, it is a mere trifle, and there cannot be more than one or two who receive any. The leading singers are, however, remunerated by private lessons from Mr. Wheeler, and the whole choir is kept together by their valuable weekly drill. The plan is to pay the leader enough to enable him to do this work. There is a great deal of interest on the part of the choir, and they have been able to draw the best voices from the congregation, and not a few from the very leading families seem to be happy in contributing their assistance.

"Finally, as a practical suggestion to musical committees at their wits' ends, we say go to New Haven for a Sunday, or send your chorister."

#### THE PROTESTANT CHURCH NOW BUILDING AT NAZARETH.

Nazareth of Galilee,—its historical reminiscences, how deeply interesting! "Joseph came and dwelt in a city called Nazareth; and there Joseph and Mary dwelt," and "He was subject unto them;" and there his townsfolk, "filled with wrath, rose up and thrust him out of the city; and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

And the brow of the hill remains on which, according to Luke iv., the old city was built: it stretches unmistakably along the southwestern declivity of the hill, immediately above that part of the town, forming a terrace, then probably crowned by the synagogue in which Jesus declared himself to be the Messiah predicted by the prophet Isaiah. The northern end forms an abrupt precipice, which was doubtless the scene of the intended precipitation.

But the great point of interest is this, that the true gospel,

which the Lord Jesus provided for us at the costly price of his own blood, is not only faithfully preached at Nazareth, but that it has gathered together a congregation of people, who have forsaken the various forms of Christianity in which they had been brought up, in order that they might sit at the feet of Jesus, and hear his word.

The Protestant communities at Nazareth and the villages of Galilee amount at the present time to over five hundred souls.

It is of importance that this Protestant congregation should have its church. Around are the various edifices built for the various forms of corrupt Christianity. At Nazareth, the congregation deeply feels the disadvantage of not having a suitable place of worship; the school-room in which the services are now held being too small, nor can it be arranged with the propriety and neatness due to so solemn a purpose. An idea prevails among the inhabitants of Syria, that, because Protestants reject outward show and ceremony, they have no proper form of worship, and therefore, in fact, no religion at all; and the idea is strengthened in Galilee by the fact that the Protestants have no church. The plan of building a church at Nazareth has therefore been formed since the year 1863; and, after considerable delay, an imperial firman was obtained. The site for the church has since been bought, and surrounded by a wall. The site adjoins the Mission House, which is the property of the Church Missionary Society; and being situated at the slope of the western hill, in the southwest quarter of the town, the church will form a conspicuous and highly ornamental feature, and very easily accessible. The plans had originally been made by Mr. Schick, of Jerusalem, and were subsequently corrected by an excellent architect, Mr. Stadlen, of Zurich, who visited Palestine in the present year; and the foundations are now being proceeded with, in the trust that the Lord will give his blessing to the undertaking.

## RANDOM READINGS.

## THE ARTICLES ON SUPERNATURALISM.

THE Publisher of this Magazine has received a communication which illustrates the idea which a very excellent Unitarian minister has of the freedom and range which belong to religious investigation. We should be glad to print it ; but, fearing the author might object, we give its substance, — which is, that his name be removed from our subscription list on account of the sudden fit of Spiritualism which he thinks has overtaken us in the article “On Science and the Supernatural ;” that he can scarcely believe his own eyes when he reads, in the Monthly which he has trusted hitherto, a declaration of faith in the table-rappings as “revelations from on high,” and that the article is editorially recommended.

We do not understand the writer of the articles to recommend table-rappings as revelations from on high, or to regard the methods of Spiritualism as safe and trustworthy. We certainly do not so regard them. But, however this may be, we should be ashamed of our intolerance as conductors of a liberal periodical if we attempted to cripple the free utterance of an able writer and Christian scholar and thinker on this or any other absorbing question of the day.

*Per Contra.* We received three communications from eminent clergymen of different denominations, expressing warm sympathy with the spirit of the articles. One is from an eminent Orthodox divine who ranks among the first of our living writers and thinkers. We hope and believe he will not regard us as guilty of any impropriety if we make a single extract from his letter, knowing our motive and the cause we have at heart.

“I have received two late numbers of your Magazine, December and January : I know not from whom, but I am greatly obliged for them. I suppose they may have been forwarded on account of the two articles on supernatural truth. These articles I have read with a really profound interest, thanking God that you have any man among you who could write them. I feel greatly drawn to him : he is a good deal more than Orthodox to me. Would to God there were half as much spiritual insight in any of our good people who call themselves believers, and sound in the faith !



TRYING TO EXPLAIN. — There are some things that we had better not try to explain to some people. Some people will call you a bigot, or a mystic, or an infidel, or what not, because your viewpoint and theirs are different and must be, and would be though you explained and illustrated to all eternity. For that reason, never get into a controversy with a man who looks at things from an opposite direction. Gen. Butler, it is said, once had an Irish client who stopped him on the street, as he was hungry and on his way to dinner, to ask an explanation of the word *mandamus*. "It struck me so absurd," said the general, "to wait there and tell an ignorant fellow, who could n't read, what a *mandamus* was, that I said to him, "My good fellow, God Almighty never intended that you should know what a *mandamus* is—leave that to me ;" and the fellow went away satisfied.

"A STARTLING EXHIBIT." — Under this head, the "New-York World" announces a systematic fraud in the adulteration of articles and in light measure, whereby the consumers of New-York City are cheated annually to the amount of \$54,000,000. How was this ascertained? Why, members of the "World"'s editorial staff were detailed to buy tea, coffee, sugar, etc., of the principal dealers throughout the city. The parcels were weighed by one of Fairbanks's standard scales, examined and stamped by the city sealer, and the articles were afterward subjected to chemical analysis by Prof. Seely. They generally fell short in weight; they were adulterated, sometimes with noxious compounds; and sugar was made heavier by being wet, it was supposed by about ten per cent. If the "World" is right, commercial honesty in its metropolis is at as low a figure as political and judicial.

THE CASE OF REV. F. E. ABBOT. — Some of our readers are aware that a lawsuit has been going on for some time between the two parties into which the Unitarian Society in Dover, N. H., has become divided, the question being whether the Christians or the Theists shall hold the church. As the same question is likely to come up in other places, the issue of the controversy is one of general interest. We copy entire an article from the Dover "Morning Star," giving the decision of the Court.

to the controversy between the friends and opponents of Rev. F. E.

"An Important Decision. — We referred, several months since, Abbot, late pastor of the Unitarian Society of this city; and stated

that the case was awaiting the decision of the Supreme Court of the state at its December term. The society was incorporated some forty years ago, under the name of "The First Unitarian Society of Christians in Dover." The opponents of Mr. Abbot, who are the minority, contended, that, in accordance with the terms of agreement in the organization, it was unlawful for him to preach in the house of worship belonging to the society, since he avows himself to be neither a Unitarian nor a Christian; and they accordingly applied to the Supreme Court for an injunction against him. At the last term of the court, held in this city on Wednesday last, an opinion was given by Judge Sargent in behalf of himself, Chief-Justice Perley, and Judges Bellows and Nesmith, granting the injunction, and thus legally depriving Mr. Abbot and his friends of the use of the house. Judge Doe, however, took an opposite view of the case, and, by a process of specious reasoning, attempted to show that the injunction should not be granted. Judge Smith, who is a relative of one of the parties, did not act in the case. This decision is important, as it will have an influence far beyond its connection with any local interest, and we cannot but rejoice that it favors the cause of Christianity in opposition to the infidel tendencies of the day.

"Mr. Abbot came to this city, directly from the seminary, we believe, some four years or more ago. At the time of his settlement, it was generally believed that he belonged to the conservative wing of his denomination; but his preaching and his writings soon evinced that this view was a mistaken one, and scarcely a year had passed before his society, small at first, became divided in regard to him. The breach has been growing wider and wider until last spring, when matters came to a crisis by Mr. Abbot declaring himself to be neither a Unitarian nor a Christian, but a Theist. The friends of Mr. A. succeeded in obtaining possession of the house of worship by a small majority, and a case of litigation was commenced, which has resulted as indicated above. It is due to state that Mr. Abbot, having become convinced of the untenableness of the position of his friends, ceased to preach in the house some weeks since; but we believe that he occasionally preaches to a meagre audience in the City Hall on Sabbath evenings. His cause does not flourish here."

HENRY JAMES ON THE WOMAN QUESTION.—By all who know him well, Mr. James will be regarded as an essayist and metaphysician

who has no superior in America, and a most vigorous master of the English tongue. We learn from the "Advertiser" that he read a lecture recently to a select circle, in which he gave his views on the woman question, and it may interest our readers to know what is said by a profound and original thinker upon that theme.

Mr. James said: "Undoubtedly, if I do not greatly misinterpret history, women are destined henceforth to be a leading and no longer a servile force in human affairs. But then that issue will take place only by their becoming more and more feminine, and less and less masculine. If women were themselves as sagacious as men are, to discern their inbred and overflowing divinity of nature, they would do their best to enhance rather than obscure every evidence of that merely intellectual inequality of theirs with men, which, while it insures man's priority in mere worldly, material, or professional respects, leaves woman herself sacred with the halo of every distinctively spiritual or personal charm. Men's professional activity has been of immense service doubtless to the progress of civilization; but the legitimate prestige thus attached to it is now fast deserting it. Citizenship, to the illustration of which all our professional activity is directed, and which means the *regime* of outward law in human affairs, is a low conception of human destiny when measured against society or fellowship, which means the *regime* of inward freedom or attraction. And if this is so, and no thoughtful person will say me nay, how untimely an aspiration it would be on the part of woman to enlist in the professions!

"I think it an excessively shabby thing on the part of men to keep up any of the statutory disabilities that continue to stigmatize women's free activity, or debar them from any civic, any political, or any professional franchise they may choose to covet. This pusillanimity on men's part grows to some extent out of the essentially low conception of human destiny which has hitherto prevailed upon the earth, and which has left men blind to the divine side of our nature; but to a greater extent out of the instinctive dread men feel of women becoming like themselves. Men know to the very marrow of their bones how consistent the greatest civic, political, or professional eminence is with the most arrant meanness and poltroonery in all human regards; and, when women threaten to become parsons and attorneys and politicians, they naturally enough fear that all that still sanctifies humanity is going by the board. I have no doubt the fear is honest, but I believe it to be altogether chimerical. For assuredly women's future will never belie their past. If they

have been womanly in the past, they will be vastly more so in the future, when their emancipation from the tyranny of men will leave their instincts free to assert themselves. I have no fear that women, save in very small squads, will ever flock to the polls ; for their bare admission to equality with men, in this function, will evince so improved an honesty on the part of men, that we may be sure rival parties will above all things take care in constructing their platforms that the feminine interest and honor be amply avouched."

THE VALUE OF TEARS was never shown more graphically than in two stanzas of Lord Byron which we find afloat, but which do not appear in any edition of his works that we have seen. The grief that cannot overflow through the eye ebbs inward, sometimes producing death, sometimes insanity ; sometimes, as in Byron's case, producing disastrous results upon the character and inward life, and turning its sensibilities to stone. The lines were written by the poet soon after the death of a valued friend, and serve as a key to explain some of the mysteries of his life and character and perhaps his supposed semi-insanity.

"I heard thy fate without a tear,  
Thy loss with scarce a sigh,  
And yet thou wert surpassing dear,  
Too loved of all to die.  
I know not what hath seared mine eye, —  
The tears refuse to start ;  
But every drop its lids deny  
Falls dreary on the heart.

"Yes, deep and heavy, one by one,  
They sink and turn to care,  
As caverned waters wear the stone,  
Yet, dropping, harden there :  
They cannot petrify more fast  
Than feelings sunk remain,  
Which, coldly fixed, regard the past,  
But never melt again."

WHO IS RIGHT? Some travellers tell us that drinking the light wines in Europe does not produce drunkenness. Dr. Holland says, decidedly, it does. He writes thus from Lausanna in Switzerland :—

"I am thoroughly undeceived. The people drink their cheap white wine here to drunkenness. A boozier set than hang around the *cafes* here it would be hard to find in any American city."

"THE ADVANCE," published at Chicago, the organ of Western Congregational Orthodoxy, answers truly to its cognomen. It is in advance of dead Orthodoxy anywhere and everywhere, both in spirit and doctrine. The same is true of Western Congregational Orthodoxy generally. A late number of "The Advance" has an article on the "underlying truth" of the resurrection of the righteous. The underlying truth is that the future existence will be a bodily one, and not merely spiritual or ghostly. The declarations of the Bible point to a future bodily life, and not to the simple immortality of the soul. "The peculiar physical nature of that body and its relation — other than chronological — to the present body are not revealed; and, so long as one holds to the fact of the future body, he may conclude, as he judges best, whether it will have all or some or none of the material particles deposited in the grave." Thus free to choose, the intelligent believer will probably conclude that it has none, and so be clear of the church-yards. This was taught at Cambridge thirty years ago, and we preached it out West, and were told it was there new doctrine. "The Advance," however, teaches that the "inner form," set free at death, is not alone the resurrection body, which body will not be assumed till the day of judgment; and this is based on disputed and at best doubtful interpretations of a few texts of Scripture. The writer must be aware that this embarrasses and obscures his doctrine of eternal life, and subtracts from its full practical value; for if the "inner form," or the immortal man evolved from his mortal coverings, needs another material body as a condition to the full function of heaven, what is this but making earthly things more real than heavenly, instead of being the shadow that authenticates the substance? It is very much like Virgil's conception of the Elysian fields where heroes pined for material bodies in which to roam the earth once more.

THE GIANTS. — The best climatic conditions develop the greatest men, both in soul and body, provided, always, there is a good stock from which to develop. The Anglo-American race in the United States, developed under favorable circumstances, are perhaps the highest specimens of humanity yet known. The mountain districts in Kentucky and Tennessee are specified by a late writer as giving these favorable circumstances. Abraham Lincoln is one of the specimens produced. There, men, women, and children, live in pure air both night and day, eat simple food, and exercise abundantly, and grow up to a stature which seems prodigious. "When Dr. Caldwell of

Kentucky," says this writer, "and two or three others, thus born and reared, went to England and France as medical students, they were annoyed in the streets by admiring crowds, who deemed their well-developed and towering forms as specimen giants. But their native states could show multitudes of such."

THE SUPERNATURAL IN HISTORY. — "It is true," says the able writer on the anti-supernaturalism of the age, in the December Magazine, "that men worthy of all credence have testified of experiences by which the early history of the Church of Scotland is not unlike a continuation of the Book of Acts." The biography of George Wishart and the history of his times would verify this abundantly. Later still, in the Cameronian struggle for freedom, there are gleams of the same truth, though less openly manifest than in Scotland's early day. We do not know who is the author of the following lyric; but its lofty grandeur lets us far into the life of those times, and reminds us of the sublime spirit of the Hebrew bards and prophets.

#### A CAMERONIAN SONG.

Supposed to have been written in the time of the Cameronian struggle for religious liberty in Scotland.

I lay and slept on Wardlow hill:  
 A heavenly tongue came crying, —  
 "Ho! sleep ye when God's banner bright  
 Is on the rough wind flying?  
 When swords are sharpened and lances whet,  
 And trumpets sound from Zion,  
 Awake ye in your strength, and stride  
 O'er fields of dead and dying."

And, lo! I woke, methought, and cried,  
 "Wo, wo to son and daughter;  
 To lord and loon, who scoffed God's cause  
 By hissing scorn and laughter!  
 The blood of Scotland's chiefs shall flow  
 As rife as Lamma's water:  
 Awake, awake! and draw your swords, —  
 The trumpet sounds to slaughter."

And, as I cried, lo! there arose  
 A sweet wind, softly blowing,  
 That stirred among the blooming heath  
 Like waters gently flowing,



Or like the sound 'mongst forest leaves,  
Which July's drops are sowing :  
God's slain saints came in garments white  
As winter when it's snowing.

And first they sang unto the Lord  
A song of praise and wonder ;  
Then gazed on earth with eyes of fire  
And lips that uttered thunder.  
On proud men's necks they set the heel,  
And trod the wicked under ;  
Shook thrones of evil kings, and cut  
Their cords of strength asunder.

Then the fierce whirlwind of his wrath  
Along the land went sweeping :  
I heard the gnashing of men's teeth,  
And wailing and wild weeping.  
God's sickle down the ripened ridge  
Of wicked ones went reaping :  
O'er all the earth let there be mirth  
And joy and dance and leaping.

The martyred saints rose from their graves  
On moor and mountain hoary :  
I heard old Cameron's voice, who lives  
In godly song and story,  
And Peden fierce and Renwick meek  
Who preached on Nith and Corrie.  
They sang a new song o'er the earth,  
A song of praise and glory.

Young, gentle Herrien, too, was there ;  
My three sons, tall and blooming,  
As when their bright brows to the dust  
John Grahame stood sternly dooming.  
My sweet wife came : from my dim eyes  
I felt the big drops coming.  
The light of heaven was in her looks,  
And all the land did 'lumine.

Oft in my slumberings at midnight,  
And visions dark and drearer,  
She comes and calls, — the wind sinks down,  
And sighs in awe to hear her, —

"Sleeps't thou my love?" then glides away,  
 With many a fair form near her:  
 The longer that I live, my love,  
 I love thee aye the dearer.

Mine is a love with which the bloom  
 Of woman's cheek keeps growing,  
 But fades not when the lovely rose  
 Has had its time of blowing:  
 It is a love not born to die,  
 And flows while my blood's flowing.  
 I've sung my song of sadness; now  
 Pray till the cocks are crowing.

GRAVESTONE LITERATURE. — Few things are rarer than a perfectly good and appropriate epitaph. The history of this literature is very instructive as well as curious, showing a steady progress, not only in theology and pneumatology, but in taste and habits of thought. We hardly know whether flattery or punning are more out of place on tombstones, but both were practiced a century ago. Now a text of Scripture, terse and expressive of immortal hope, or a brief tribute of affection, that shuns parade, indicates an improved style of sentiment. Who that visits Mount Auburn has not been touched while pausing at a stone without any name, except as contained in a quotation from Wordsworth? —

"She lived unknown, and few could know  
 When Mary ceased to be.  
 But she is in her grave; and, oh  
 The difference to me!"

We find quoted from the "Saturday Review" the following curious exhibitions of the taste and humor of bygone days, as found in this species of literature. They are from a review of Booth's "Metrical Epitaphs, Ancient and Modern:" —

"One of the best is a really happy reference to personal defects, — the anonymous epitaph, 'On Miss Hautain, born without hands:'

"Nature neglected this ignoble part,  
 While on the face she lavished all her art.  
 Thus sculptors charm us with a like deceit:  
 We gaze, admire, and think the bust complete."

"No one who had not satisfied himself on the point would suppose that a gravestone could be deemed by a man or his survivors the exact place for a pun on his name, yet epitaphs of this sort are the commonest of all ; and really the most intelligible theory is, that, to barren imaginations, a name to hang a pun upon is, in such cases, a godsend. One of these, on Daniel Tears, winds up with the couplet, —

" 'Though strange, yet true, full seventy years  
His wife was happy in her Tears.'

"The consolation of John Grubb was, —

" 'When from the chrysalis of the tomb  
I rise in rainbow-colored plume,  
My weeping friends, ye scarce will know  
That I was but a Grubb below.'

And the epitaph on a worthy rejoicing in the name of Fish displays an edifying readiness to adopt the hint for a couplet which the patronymic suggested: —

" 'Worms bait for fish, but here's a sudden change!  
Fish's bait for worms : is not that passing strange?'

"In truth, after running over a number of punning epitaphs, such as that of Archbishop Potter, which plays on the prelate's name and the clay which potters fashion, and that of one 'Stone,' —

" 'Jerusalem's curse is not fulfilled in me,  
For here a stone upon a Stone you see,' —

we see nothing improbable in the supposition that some of them, at least, were manufactured by those whose monuments they decorate. Punsters have been known to pun on their death-beds. The rebuses and canting mottoes of olden days show how fond men are of catching at any fancied inner signification in the name they bear ; and, this being so, it is but a little step further to plan beforehand an epitaph which may provoke a smile at the pleasantry which is *post fata superstes*. There is not much harm in this : it is better, certainly, than sitting down, like Pope, to write a sentimental epitaph for one's self, which might have been good had it been true.

"Of humorous epitaphs which are something more than humorous, there are few which can match with one, not given by Mr. Booth, on

Arthur Elphinston, Baron Balmerino, who suffered on the scaffold after the battle of Culloden, written, it would seem, by his widow:—

“ ‘Here lies a Baron bold. Take care!  
There may be *treason* in a *tear*.  
And yet *my Arthur* may find room  
Where greater folks don't always come.’

“The following epitaph on Mrs. Sexton illustrates the charm there is in comparisons, even though they be odious:—

“ ‘Here lies the body of Sarah Sexton,  
Who was a wife that never vexed one.  
You can't say that for her on the next stone.’

Another epitaph commemorates a youth who, when he died, was just seventeen:—

“ ‘Yet in that time such wisdom he had shown,  
That death mistook 17 for 71.’

“The following can hardly be classed among humorous epitaphs, but are to good too be omitted.

“Alaric Watts has bid hope and faith breathe freely in this,  
‘Upon an Idiot Child:’—

“ ‘If innocents are favorites of Heaven,  
And God but little asks where little's given,  
Thy just Creator hath for thee in store  
Eternal joys. Can wisest men have more?’

“Among the wide range of English epitaphs, few are in such good taste as that of Sir H. Wotton, ‘On Sir Albertus Moreton and His Wife,’—

“ ‘He first deceased, — she for a little tried  
To live without him, liked it not, and died;’

or the anonymous epitaph on an infant,—

“ ‘Just to her lips the cup of life she pressed,  
Found the taste bitter, and refused the rest.  
She felt averse to life's returning day,  
And softly sighed her little soul away.’

With which last may be coupled one by S. Wesley, beginning, 'Beneath, a sleeping infant lies,' which is a favorite in most country churchyards."

"THE COMMONWEALTH" is one of the brightest of political newspapers, always on the right side in politics and the wrong side in religion. Its selections are among the choicest, and it is very spicy and discriminating in its literary reviews. It appreciates the merits of the articles on Supernaturalism, published in this Magazine; but it will please notice that Mr. Sears is not the author of them.

A FITTING REBUKE. — Having in my youth notions of severe piety, says a celebrated Persian writer, I used to rise in the night to watch, pray, and read the Koran. One night, as I was engaged in these exercises, my father, a man of practical virtue, awoke while I was reading. "Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone awake to praise God." — "Son of my soul," he answered, "it is better to sleep, than to wake to remark the faults of thy brethren."

MORE EVENINGS WANTED. — The sad thing is the want of evenings at home. There are business men who are almost strangers in their own house. After an early breakfast, they are away, often without seeing a portion of the family: they "lunch down-town," are home to tea, and out to some evening engagement, returning to find that most of the family are asleep. What do such men know of home? Not much but its bills. No family readings, no quiet gatherings around the lamp or drop-light, with song and story and parting prayer. There is no charm, no sweetness, no sanctity, in such a home-life. The want of our cities is home evenings. — *Dr. Eddy in the Methodist.*

WE may say of many Christians whose actions do not correspond to their words, "The voice is Jacob's voice, but the hands are the hands of Esau."

WE may miss fire, pointing the gun with the eye of justice, but never with the eye of love. — *Norman Macleod.*

THE gift which leaves no emptiness, how can it leave a trace?

## LITERARY NOTICES.

DR. NOYES' *Translation of the New Testament* has just been published by the American Unitarian Association, by which they have rendered a very important service to the Christian public. It is made from the eighth critical edition of Tischendorf's Greek Testament, with brief explanatory foot-notes and references. Tischendorf is the prince of scholars in his own department, and his text is the purest which we have. Dr. Noyes has shown, in his translation of the prophets, that he is master of the purest English, and his translation of the New Testament is probably the best which the highest scholarship can furnish. Every one who loves his Bible should procure it.

*Watchwords for the Warfare of Life.* From Dr. Martin Luther. Translated by the author of "Chronicles of the Schönberg-Cotta Family." New York: M. W. Dodd.

"Luther's prose," says Richter, "is a half battle: few deeds are equal to his words." This book is made up of pithy extracts from Luther's writings, nearly all "freshly translated from his own German or Latin," and is divided into five parts,—Words for the Battlefield, for the Day's March, for the Halting-Places, for the Wounded, and Words of Victory. It closes with a short account of the last Conflict and Victory of the great Reformer, and his earnest forcible words have much power to help others win the victory he won.

*Palace and Cottage*, by "Oliver Optic," is another volume of the series "Young America Abroad," published by Lee & Shepard. The mere mention of the fact that "Oliver Optic" has written another book will doubtless create an eager demand from "Young America at home," and we wish all writers deserved popularity as well as Mr. Adams. Much historical and other information is contained in some parts of the work, which we hope will be read as carefully as the rest. The statement in the preface, "So far as the work claims to be descriptive and historical, the greatest care has been taken to secure entire accuracy," seems to be fully confirmed by the book itself.



*The Child-Wife: A Tale of the Two Worlds.* By Captain Mayne Reid. New York: Sheldon & Co.

We do not assent to the sweeping condemnation which some critics have pronounced on this book, nor can we say much in its favor. Captain Reid is less successful in his pictures of civilized life than in the stories of adventure by which his popularity was obtained. This book professes to give an inside view of the Hungarian Revolution, and appears to be in some degree a history of the author's own career. We are sorry that the hero of the book, Captain Maynard, should have considered a duel desirable to vindicate his honor. We had not thought that foolish and wicked idea yet so prevalent in civilized countries as to be introduced into a novel without a word of disapprobation.

*Dotty Dimple at Play*, by Sophie May, is one of a series of six volumes issued by Lee and Shepard. They are intended, as the title indicates, for quite small children, who cannot fail to be interested and amused by them, if the other volumes are equal to this.

Messrs. Lee and Shepard also issue the "Proverb Series," three volumes entitled, "Handsome is that Handsome Does," "Birds of a Feather," by Mrs. Bradley, and "Fine Feathers do not Make Fine Birds," by Kate J. Reily, and announce that more are to follow. These volumes are all pleasantly written, and the children in the stories are not so unlike real children as is sometimes unfortunately the case. The books are in such demand in the family, that some difficulty was experienced in getting them into our hands long enough to notice them.

*The Orphans' Triumphs, or The Story of Lillie and Harry Grant, and Paul and Margaret, the Inebriate's Children*, by the same author, "H. K. P.," are two books for young people, published by M. W. Dodd, New York. They are not written to make their readers laugh, but to inspire in them regard for what is right; and we trust they may be read and do good.

TO CONTRIBUTORS.—A few articles, received during the past two months, and omitted for want of room, will appear in the next number.

THE "MONTHLY" ADVERTISER.

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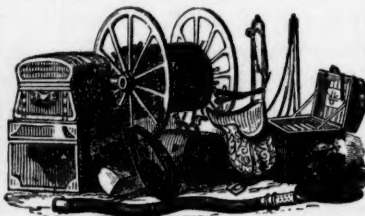
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